

# THE JAPAN CHRISTIAN QUARTERLY

Vol. VII. No. 3

July 1932

THE EXPERIENCE OF CHRISTIAN CONVERSION

A SYMPOSIUM

THE REPORT ON CHRISTIAN EDUCATION

REVIEWS AND CRITICISMS

A STUDY IN LICENSED PROSTITUTION

COMMISSIONER YAMAMURO

WHAT JAPANESE STUDENTS ARE READING

MAY FLEMING KENNARD AND T. TAKAMATSU

---

*Editor*:—W. H. MURRAY WALTON, M.A.

*Associate Editor*:—Z. GOSHI

---

*Publishers*:—THE CHRISTIAN LITERATURE SOCIETY OF JAPAN  
KYO BUN KWAN, Ginza, Tokyo



# NIPPON KYORITSU FIRE INSURANCE CO., LTD.

Capital Subscribed . . . . .	¥5,000,000.00
Capital Paid-up . . . . .	1,300,000.00
Total Reserve Funds. . . . .	1,806,589.46

*Managing Director: KINGO HARA, Esq.*

Fire Policies issued at reasonable and moderate rates of premium on property of every description and all claims promptly and liberally settled.

## HEAD OFFICE:

No. 3 Ginza Nishi Rokuchome, Kyobashi-ku, Tokyo

*Telephones: . . . . . Ginza (57) 5301-5304*

*Telegraphic Address: NIKKYOFIRE TOKYO*

## World Dominion Survey Series

### KOREA: THE HERMIT NATION AND ITS RESPONSE TO CHRISTIANITY

By T. Stanley Soltau

The progress of the Christian Church in Korea has been one of the most remarkable in the mission field, and the many striking features of the movement have lessons for missions everywhere.

## READY NOW!

With illustrations, charts and maps.

Stiff paper cover . . . . .	2/3d. (post paid 2/9 d.)
Cloth boards . . . . .	3/6d. ( " " 3/10d.)

Obtainable from: . . . . CHRISTIAN LITERATURE SOCIETY, SEOUL.

or from the Publishers:

WORLD DOMINION PRESS, FOUNDERS LODGE, MILDMAY PARK,  
LONDON, ENGLAND



# Antonin Raymond, A. I. A.

ARCHITECT

1640 Tokyo Kaijo Building, Marunouchi, Tokyo  
Telephone Marunouchi 4701

ARCHITECT FOR — U. S. Embassy — French Embassy — Belgium Embassy.  
St. Luke's International Hospital.  
Kyo Bun Kwan and American Bible Society Buildings.  
Standard Oil Co. of New York.  
Rising Sun Petroleum Co., Ltd.  
Women's Christian College of Tokyo.  
Etc.

## A. P. TETENS

Tokyo Kaijo Building, Marunouchi, TOKYO  
Telephone : Marunouchi 4868

HEATING,  
VENTILATING,  
AIR CONDITIONING,  
HOT WATER SUPPLY

*Over 1000 Installations since 1914, including:—*

Kobe College, American Consulate, St. Luke's Hospital,  
Kyo Bun Kwan and American Bible Society Buildings

## " RELIGIONS OF OLD KOREA "

By CHARLES ALLEN CLARK

SOME nations have a flair for the arts of war and some for the arts of peace. Korea, above all the nations of the Far East, has had a flair for religion. In 2665, B. C. it received Tanguon, the divine man and has worshipped him up till today. In 1122 B. C. it received Confucianism through King Kija, 600 years before Confucius was born. It took the Shamanism of Siberia and the debased Taoism of China and wove the two together into a single strand. In 1859, it created a whole new religion, Chuntokyo, which at times has claimed three million adherents. In 372 A.D. it accepted Buddhism and 200 years later taught it to Japan. The whole story of these great movements and of their relation to Japan is given for the very first time in this book with every fact documented as far as documents exist. Published by Revell \$2.50.

On sale at the KYO BUN KWAN or C.L.S. KOREA  
By the same author and publisher "Korea and the Nevius Methods"

# RELIGIOUS BOOKS

## THE CLARENDON BIBLE

From Moses to Elisha (Old Test Vol. II).—By L. Elliott Binns ... ..	¥2.50
The Decline and Fall of the Hebrew Kingdoms (Old Test Vol. III). —By J. H. Robinson ... ..	2.50
Israel After the Exile (Old Test Vol. IV).—By W. F. Lofthouse ... ..	2.50
The Gospel According to St. Mark.—By A. W. F. Blunt ... ..	2.50
The Acts of the Apostles.—By A. W. F. Blunt ... ..	2.50
The Epistles of Paul to the Galatians.—By A. W. F. Blunt ... ..	2.00
The Epistles of Paul the Apostle to the Corinthians.—By Ernest Evans ... ..	2.50
The Epistles to the Hebrews.—By F. D. Narborough ... ..	2.25

## THE MOFFATT NEW TEST COMMENTARY

St. Matthew.—By R. H. Robinson ... ..	4.75
St. John.—By G. H. C. MacGregor... ..	4.75
St. Luke.—By William Manson ... ..	4.75
Philippians.—By Prof. J. H. Michael ... ..	4.75
The General Epistles.—By Prof. James Moffatt... ..	4.75
Ephesians.—By E. F. Scott... ..	4.75

## BOOKS ABOUT ST. PAUL

Paul: A Study in Social and Religious History.—By Adolf Deirsmann. 11.55	
Cities of St. Paul, The.: Their Influence on his Life and Thought.— By W. M. Ramsay ... ..	7.50
Gospel of St. Paul, The.—By Sydney Cave ... ..	4.15
St. Paul's Ephesian Ministry.—By G. S. Duncan ... ..	4.25
New Test. Teaching in the Light of St. Paul's.—By A. H. McNeile... ..	6.50
Paul and the Intellectuals.—By A. J. Robertson... ..	4.00
St. Paul: The Master-Builder.—By Walter Lock ... ..	2.75
Origin of Paul's Religion, The.—By J. Gresham Machen ... ..	7.50
Life and Letters of St. Paul.—By David Smith ... ..	7.50
Mind of Christ in Paul, The.—By Frank C. Parter... ..	7.50
Mysticism of Paul the Apostle.—By Albert Schweitzer ... ..	9.60
St. Paul the Traveller and the Roman Citizen.—By W. M. Ramsay. 8.25	

## CHRISTIAN LITERATURE SOCIETY OF JAPAN

(KYO BUN KWAN)

Ando Shippo Building  
TOKYO



# Christian Literature Society of Japan

(KYO BUN KWAN)

## ONE VOLUME BIBLE COMMENTARIES

The Abingdon Bible Commentary.—Edited by Frederic Carl Eiselew.	¥15.75
A Commentary on the Holy Bible.—Edited by J. R. Dummelow ...	2.50
A Commentary on the Bible.—Edited by A. S. Peake ...	6.90
International Bible Commentary.—Edited by C. H. Irvin ...	7.50
A New Commentary on Holy Scripture Including the Apocrypha.— Edited by Bishop Charles Gore ...	10.50

## BIBLE DICTIONARIES

Dictionary of the Bible. 1 Set 5 Vols.—Edited by James Hastings.	65.00
Dictionary of the Bible in One Volume.—	13.10
Dictionary of the Apostolic Church. 1 Set 2 Vols.—Edited by James Hastings ...	28.60
Dictionary of Christ and the Gospels. 1 Set 2 Vols.—Edited by James Hastings ...	28.60
A Smaller Dictionary of the Bible.—By Sir W. Smith ...	4.15
Encyclopaedia of Religion and Ethics. 1 Set 7 Vols. (American Edition).—Edited by James Hastings...	175.00
A Dictionary of Hymnology.—Edited by John Julian ...	18.00
The Vocabulary of the Greek Testament (in One Volume).—By James H. H. Moulton and G. Milligan ...	57.75

The Four Gospels',—a Study of Origins.—By B. H. Streeter ...	11.55
The Synoptic Gospels. Edited by C. G. Montefiore. 1 Set. 2 Vols.	16.50
A Grammar of the Greek New Test in the Light of Historical Research.—By Prof. A. T. Robertson ...	18.70
Atlas of the Historical Geography of the Holy Land.—By George Adam Smith ...	16.50
The Greater Men and Women of the Bible. 1 Set 6 Vols.— Edited by James Hastings ...	23.10
Expositors' Greek Test. 5 Vols.—Edited by W. Robertson Nicoll...	37.50
Expositors' Treasury of Children's Sermons.—Edited by W. Robert- son Nicoll ...	7.70
The Exhaustive Concordance of the Bible.—By James Strong ...	23.10
The Disciples Commentary on the Gospels.—By David Smith. 3 Vols. ...	33.00
The Great Texts of the Bible. 20 Vols.—Edited by James Hastings.	77.00

## CHRISTIAN LITERATURE SOCIETY OF JAPAN

(KYO BUN KWAN)



**Y**OU are cordially invited to visit our sales rooms and see the many articles in CLOISONNE WARE there on exhibition.

Vases, large and small, beautifully shaped, wonderfully decorated. Incense Burners, Photo Frames, Cigar Cases, Cigar Boxes, Ash Trays, Powder Boxes, Napkin Rings, Cuff Links, Tie Pins and other articles in many attractive designs.

There you will find suitable articles for gifts which perhaps you never thought of.

By Special Appointment to His Imperial Japanese Majesty's Household

TRADE



MARK

**J. ANDO**

**Manufacturer and Dealer in CLOISONNE WARES**

MAIN OFFICE & FACTORY—No. 1 Yabacho-Gonokiri, Nakaku, Nagoya.

TOKYO BRANCH—No. 4 Ginza 5 Chome, Kyobashiku, Tokyo.

## HANDBOOKS ON The National Language Readers of Japan

By KIKUE OJIMA

ALREADY PUBLISHED

Supplement Volume "What is the Japanese Language?"	...	¥1.50	Volume 5	...	3.00
Volume 1	...	2.50	" 6	...	3.00
" 2	...	2.50	" 7	...	3.00
" 3	...	3.00	" 8	...	4.00
" 4	...	3.00	9 to 12 in Press.		

*Reviewed by The Japan Advertiser, July 14, 1929, Tokyo.*

Mr. Ojima is a well-known and successful teacher of English and in this series of new handbooks he has applied his experience to the task of enabling foreign students to gain a practical and sound knowledge of Japanese. They are based on the National Language Readers used in all Japanese Schools. The student who masters them can therefore be sure that he has learned "the language of all classes, can express his own thoughts, and can read ordinary newspapers, magazines and books." The students begin with the Katakana and Hiragana syllabaries, and goes on, just as he did in childhood, with simple lessons on flowers, animals, fairy stories, and the like. They are not meant to be used without a teacher, but the student who has but limited time to apply to study with his teacher will find the handbooks extremely useful for home study. Bishop Heaslett and Dr. Gilbert Bowles speak highly of the books, and their practical knowledge of the subject gives their commendation value. They form an original, welcome and useful addition to the foreign student's aids. The grammatical explanations are clear and good.

**Published by SAN KO SHA** No. 1, 4-chome Shin Minato-cho, Kyobashi-ku, Tokyo

**SALE AGENTS**

{ KYO BUN KWAN..... Ginza Tokyo  
JAPAN BOOK & TRACT SOCIETY..... Ginza Tokyo  
TAKAHASHI BOOK ROOM in the Imperial Hotel Tokyo  
MARUZEN BOOK STORE..... Nihonbashi Tokyo  
YOSHIKAWA BOOK STORE..... Bentendori Yokohama



# Works by Toyohiko Kagawa

## IN JAPANESE

Hitotsubu no Mugi (A Grain of Wheat) ... ..	¥1.30
Walking with God: The Daily Meditations ... ..	.30
Hero of the Martyrs Blood ... ..	.30
Holiness and Gladness ... ..	.50
Faith and God ... ..	.50
Emancipation by God ... ..	.35
Social Movement of the Bible... ..	.50
Meaning of Jesus and Human Love... ..	.35
Religion of Jesus and its truth ... ..	.35
St. Paul and his Humanity ... ..	.35
How to Teach the Life of Jesus ... ..	.70
The Story of Social Christianity.—By F. H. Stead—Translated by Kagawa : ... ..	2.50
The Story of Christian Brotherhood.—By F. D. Read—Translated by Kagawa... ..	1.50
Wesley's Journal (Abridged)—Translated by Kagawa ... ..	2.00
Zakuro no Kataware ... ..	.20
Across the Death Line.—Part I, II and III... ..	each 1.00
Life of D. Livingston ... ..	.50
Katamukeru Taichi ... ..	1.50
Kuchu Seifuku... ..	1.00
Tsukizaru Aburatsubo ... ..	.70
Jinrui e no Sengen ... ..	1.00

## 10 SEN BOOKS

Meditations about God ... ..	.10
” ” the Cross ... ..	.10
” ” the Christ (in Press) ... ..	.10
God and Eternal Aspiration ... ..	.10
Sermon on the Mount, The ... ..	.10
God and the Gospel of Divine Love... ..	.10
Remaining Thorn, The ... ..	.10
New Life Through God... ..	.10
Story of the Life of Christ ... ..	.10

## IN ENGLISH

A Shooter at the Sun ... ..	3.00
Love the Law of Life ... ..	4.00
The Religion of Jesus and Love the Law of Life ... ..	6.90
New Life Through God ... ..	2.75

Christian Literature Society of Japan

(KYO BUN KWAN)

4-1 Ginza 5-Chome, Tokyo



## Works by Karl Barth and His Interpreters

The Word of God and the Word of Man.—By Karl Barth ...	¥4.65
Der Romerbrief.—By Karl Barth ... ..	8.00
Die Mystik und das Wort.—By Emil Brunner ... ..	8.85
Erlebnis Erkenntnis und Glaube.—By Emil Brunner ... ..	3.30
The Word and the World.—By Emil Brunner ... ..	4.50
The Theology of Crisis.—By Emil Brunner... ..	4.50
The New Divine Order.—By Karl Heim ... ..	2.25
The Teaching of Karl Barth.—By R. Birch Hoyle ... ..	4.10
The Significance of Karl Barth.—By John McConnachie ...	3.10
Karl Barth—Prophet of a New Christianity.—By Wilhelm Pauck	6.00
The Theology of Karl Barth.—By J. Arundel Chapman ...	.55
The Message of Karl Barth.—By W. G. Hanson ... ..	.55

## CHRISTIAN LITERATURE SOCIETY OF JAPAN

(KYO BUN KWAN)

## NEW BOOKS IN JAPANESE

FRESH SPRING GRASS (Wakakusa Moyuru).—By Sugiura ... ..	.70	.06
SHINKO JIKKENDAN.—By Morinaga ... ..	.05	.02
HOSHI TO PAN.—By Iwahashi ... ..	.10	.04
HOW I BECAME A CHRISTIAN.—By Sakano ... ..	.10	.02
WHAT I THINK OF CHRIST.—By Uemura (Editor) ... ..	.30	.04
WHY I BELIEVE IN GOD.—By Uemura (Editor) ... ..	.30	.04
RYOYO NO TOMO.—By Peers ... ..	.20	.04
JUJIKU NI TSUITE NO MEISO.—By Kagawa ... ..	.10	.04
COMMUNISM AND CHRISTIANITY.—By Price ... ..	.20	.04
THE SONG OF THE GOOD SHEPHERD (For Children) ... ..	.25	.02
AKATSUKI NO KO.—By Benoit-Hosokai ... ..	1.00	.08
WOMEN IN THE BUILDING OF THE NEW JAPAN.—By Kubushiro ... ..	.50	.06
JERUSALEM TO JERUSALEM.—By Montgomery ... ..	.50	.08
HISTORY OF SOCIAL REFORM.—By Tagawa ... ..	2.00	.16
HISTORY OF CHRISTIAN SOCIAL WORK IN JAPAN.—By Namae.	1.50	.12
ZAKURO NO KATAWARE.—By Kagawa ... ..	.20	.06
ASOBIMASHO.—By Margaret Paine ... ..	2.00	.12
(For Kindergartners and Mothers of small children, second edition now ready).		

## Christian Literature Society of Japan

(KYO BUN KWAN)

4-1, Gochome, Ginza, Tokyo



# THE JAPAN CHRISTIAN QUARTERLY

ISSUED QUARTERLY BY THE FEDERATION OF CHRISTIAN MISSIONS  
IN CONSULTATION WITH THE NATIONAL CHRISTIAN COUNCIL

Vol. VII.

JULY 1932

No. 3.

## CONTENTS

### Editorial Notes.

The Experience of Christian Conversion; The Report on Christian Education; Visiting Commissions; The Founding of the Overseas Evangelism Society; Adieu ... ..	209
--	-----

### The Experience of Christian Conversion.

1. By an Artist.— <i>T. Sadakata</i> ... ..	218
2. By a Clergymen.— <i>Y. Naide</i> ... ..	221
3. By a Doctor.— <i>T. Sagisaka</i> ... ..	222
4. By an Editor.— <i>M. Hani</i> ... ..	225
5. By a Judge.— <i>T. Muto</i> ... ..	226
6. By a Manufacturer.— <i>T. Morinaga</i> ... ..	233
7. By a Merchant.— <i>T. Yoshikawa</i> ... ..	238
8. By a Schoolmaster.— <i>T. Hirotsu</i> ... ..	238
9. By a Scholar.— <i>J. Inoue</i> ... ..	242

### A Study in Licensed Prostitution.—*G. Yamamuro* ... ..

245
-----

The Mountain path, (Poem).— <i>L. J. Erickson</i> ... ..	253
--	-----

What Japanese Students are reading.— <i>M. F. Kennard</i> and <i>T. Takamatsu</i> ... ..	254
--	-----

The Korean Church in Japan.— <i>C. A. Clark</i> ... ..	262
--	-----

Poem (Translation).— <i>L. J. Erickson</i> ... ..	268
---	-----

Indian and Japanese Education.— <i>L. J. Shafer</i> ... ..	269
--	-----

### The Report on Christian Education—Reviews and Criticisms.

1. Men's Education.— <i>Z. Demura</i> and <i>D. S. Schneder</i> ... ..	274
2. Women's Education.— <i>C. B. DeForest</i> and <i>H. Hishinuma</i> ... ..	276
3. Theological Education.— <i>S. Heaslett</i> ... ..	279

### Departmental Notes.

1. National Christian Council.— <i>D. Downs</i> ... ..	282
2. Federation of Christian Missions.— <i>S. Kennard</i> ... ..	286
3. Christian Literature Society.— <i>L. L. Shaw</i> ... ..	289
4. Japan Christian News Agency.— <i>M. S. Murao</i> ... ..	290
5. Temperance Notes.— <i>S. Hennigar</i> ... ..	291
6. The Kingdom of God Movement.— <i>D. Downs</i> ... ..	293

### Book Reviews.

1. The Present-Day Summons.— <i>W. H. Murray Walton</i> ... ..	295
2. Turning points in the life of Jesus.— <i>H. F. Woodsworth</i> ... ..	298
3. The sure road to Health.— <i>L. S. Albright</i> ... ..	298
4. Child Welfare in Japan; Ai Sen En; Salting the Earth.— <i>S. Ballard</i> ... ..	299
5. Social and Economic News.— <i>E. C. Hennigar</i> ... ..	300
6. Religions of Old Korea.— <i>C. P. Garman</i> ... ..	301
7. Juveniles at the Cross Roads.— <i>F. E. Mercer</i> ... ..	302

Personal Column.— <i>Margaret Archibald</i> ... ..	303
--	-----


EDITOR:—Rev. W. H. Murray Walton, M.A. New Life Hall, Ginza 7-chome, Tokyo.

PUBLISHERS:—The Christian Literature Society of Japan, 2 Ginza, 4-chome, Tokyo,  
to whom all correspondence should be addressed.

PUBLICATIONS COMMITTEE:—Rev. S. H. Wainright, D.D. (Methodist), Chairman,  
Rev. W. H. Murray Walton, M.A. (Anglican), Editor, Rev. Z. Goshi, (Presbyterian),  
Associate Editor, Mrs. Gauntlett (W.C.T.U.), Mrs. S. Kennard, (Baptist), Rev. W. C.  
Lamott, (Presbyterian), Miss MacCausland (Congregationalist), Rev. T. Matsumoto  
(Methodist), Rev. T. Takamatsu, D.D., (Anglican), Rev. H. F. Woodsworth, (Methodist),  
and Rev. S. Yasumura (Sunday School Union).

PRICE:—In Japan—¥4.00 per annum; Abroad—¥4.50 per annum. Single copies ¥1.20.  
Postage included.





Digitized by the Internet Archive  
in 2024

# THE JAPAN CHRISTIAN QUARTERLY

---

Vol. VII

JULY 1932

No. 3

---

## EDITORIAL NOTES

### THE EXPERIENCE OF CHRISTIAN CONVERSION.

There are two sides or elements in the Christian life, the one unconscious, environmental, and educational, the other conscious and personal. It is on this latter side that the Christian experience of conversion is to be found. There are those who think that the former side only will suffice, but it is our evangelical conviction that both sides are essential and fundamental. Christian character building is a personal experience of a series of consecutive processes in an ever transforming progress. The deliberate and conscious change in mind and spirit which we call conversion follows more than we realize a gradual progress and evolution. Environment, social atmosphere and education are all necessary preparation for the personal experience of Christianity. Saul became Paul by reason of his experience on the Damascus road, but the 'Saul' was not shaken off; it was transformed by the power of the living Christ. We realize today how much Paul owed to his early years. Yet on the other hand progress not preceded by conversion may mean the building of what appears to be a stately edifice, but it is on sand. For Christianity insists on the need of a change-of-mind as indeed the word conversion means. It demands that man be born again through the action of God his Creator and Redeemer.

The series of sketches of the conversion of people in various professions which we have included in this issue of the Quarterly will show to readers that Japan is not poor in its records of the above-mentioned truth. Indeed the necessity and usefulness of all evangelistic activity is evidenced all the more by these various



stories of how different men and women found Christ. A study of them shews the varieties of Christian conversion, ethical, emotional and intellectual. Yet despite this variety, the whole being of man is affected as a result.

While the examples are too few to make generalizations, yet the stories suffice to shew that conversion as such may be sudden or gradual, conscious or unconscious, so far as the exact time is concerned. Another notable point is that of age; almost without exception most of the individuals concerned were converted while young.

The lessons which these stories would teach are that Christian activities should in the main be concentrated on the young, they should be educational as well as directly evangelistic, they should be infinite in their variety and appeal, and they should all have as their ultimate aim the bringing of the individual concerned into personal living touch with his Saviour.

#### THE REPORT ON CHRISTIAN EDUCATION.

We publish on another page some reviews of the book *Christian Education in Japan*, the report of the Educational Commission composed of Japanese and American members which recently made a study of the whole field of Christian Education in this land. The matter is of such importance and the report and its appendices are so informing that we advise all our readers, whether engaged in educational work or not, to secure a copy, for it deals with an essential part of the whole Christian campaign. In the reviews which follow in this issue certain particular aspects are discussed by those who are experts in their several lines; it is our intention to make a few comments of a more general character.

There are two main points which the Report brings out clearly. Firstly there is a definite limited field for Christian Education in Japan under certain specified conditions; secondly, these conditions are as yet to a large extent unfulfilled.

What then is the place of Christian Education in a country whose educational system is possibly the best organized and most comprehensive in the world, a system enjoying such a prestige that Christians themselves, in nine cases out of ten, prefer to consign their children to its care rather than send them to 'mission schools'? The answer to this vital question is very largely supplied by Dr. Nitobé in his illuminating chapter on 'The system of government

education.' In the educational system of Japan "the value of human conduct being gauged by its utility and subserviency to the well-being of the State, man is viewed as an instrument of an organized body, and hence patriotism and loyalty head the list of virtues. They stand higher than such commonplace virtues as honesty and kindness.....As to girls.....the ideal which should allure them in well-doing is domesticity. They are seldom told of the larger and deeper virtues required of a human being.....In the scheme of 'national ethics' there should be nothing greater or higher than the state." Then the writer sums up with pregnant remark "Character-building is a factor which has been neglected in our modern pedagogical system." In the affairs of State, in the direction of whose welfare the present educational system is bent, this lack has never been more patent than at the present time. Thoughtful Japanese on all hands are commenting on the lack of men of character to steer the barque of state through the present troubled waters. There is no certainty of disinterested service, or where it exists it is all too often attended by faults which largely nullify its value.

Under such conditions nobody can dispute the need for education which has as its centre "the training of Christian character." That such an ideal is not merely academic is shewn in the Report by the interesting fact that in schools having departments of commerce, despite the economic depression, it is found possible to place nearly all the graduates, due "to the fact that business houses are coming to have confidence in the graduates of Christian colleges because they are men of character." This is all the more significant considering the plight of graduates in government schools today. The University of Commerce in Tokyo last year was able to place only 70% of its graduates. The equivalent Department of Economics in the Tokyo Imperial University only succeeded in placing 52%.

What then is wrong with Christian education in Japan? Is there indeed anything wrong with a system which can produce results such as the above? or which as the Report shows, can turn out 30% of its graduates every year as confessed Christians? (We note that in giving this last figure the Report makes no mention of how large a percentage are Christians on entry). We venture to think that despite conspicuous exceptions there are certain very marked deficiencies in the work of Christian Schools in Japan and



the fact that these are emphasised in a report drawn up by a group of Christian educationists, makes them all the more serious. But let us hasten to add that in many cases they are due to conditions, national and financial, which can be neither speedily nor easily be overcome. It was the recognition of this fact indeed which was the original cause of the Commission.

The exhaustless financial backing of the State has enabled government schools to reach a standard of equipment with which the private schools find it increasingly difficult to compete. Even though Christian schools may be content with a more modest equipment, yet they cannot afford to be very far behind. But equipment means money, and for money the schools are dependent on school fees and in some measure on mission grants-in-aid. In order to get enough money therefore the only way is to multiply the number of pupils without too rapid an increase of staff, and this means that the Christian schools must perforce sacrifice some of the very ideals for which they fain would stand. And so the vicious circle continues. This is not all; in order to secure certain valuable educational advantages, e.g. right of entry into higher government schools, the Christian schools are obliged to conform to certain government regulations. These in turn robs them in some measure of that freedom which should be their greatest glory, and instead hampers them with a system with many points of which they have but little sympathy. Yet despite all these concessions to circumstances they do not even now get the cream of the entries; government schools because of their national prestige still continue to draw the ablest men.

How then does the Commission recommend that these apparently insoluble problems should be solved? It is all very well to read the repeated emphasis on quality, but quality has a practical side: how can you be good if you are not free? The Report makes two suggestions. Firstly that a serious attempt should be made to secure an adequate endowment, so that it may be possible to escape from the present impasse of numbers. Secondly, the Commission makes the daring suggestion that some schools "might render a conspicuous service to the Empire by foregoing government registration, and, in a somewhat independent way, demonstrating the possibility of educational methods on somewhat more liberal lines." The adventurous nature of this experiment is one which should make a great appeal to Christian educationists.

But how is this proposal, how are the other proposals in the Report going to be put into effect? In England it is said by the cynic that when a government wants to shelve an awkward question it sets up a Royal Commission to study it. Is this report going to be no more than a fresh volume of advice poured out on a church which in recent years has been deluged with it? The members of the Commission recognise this danger and to this end suggest that "a permanent International Commission for Christian Education in Japan be established" to carry its proposals into effect. As the members of this Commission are likely themselves to be busy men and women, with their own responsibilities to discharge, we would suggest that their first step be the appointment of a full-time Japanese secretary of first-class calibre, who could give himself wholly to the task, assisted if possible by a foreign counsellor. Otherwise little may be done. Such a secretary would himself be the nominee of and supported by the Christian schools in Japan, and he would rank as a Secretary of the National Christian Council, similar in position to the recently appointed secretary for rural work.

In conclusion we would once again urge our readers to get the Report, "read, mark, learn and inwardly digest it," for much of the effectiveness of the Christian mission in Japan in the future will depend upon the realization of certain of its recommendations.

#### VISITING COMMISSIONS.

Perhaps the most significant feature of the Jerusalem Meeting in 1928, as Dr. Mott has pointed out in his book *The Present-Day Summons*, was the presence of a large number of representatives of the Younger Churches. "At Edinburgh the number of nationals representing the so-called mission-lands was almost negligible." At Jerusalem "the aim was to have equal numbers from these (younger) churches and from those of Europe, America and Australasia, and this was virtually the case if we do not count the delegates who were coopted as experts to supply information on certain problems." In short, Jerusalem 1928 heralded the dawn of a new day of closer co-operation between national and missionary and home church than had hitherto been achieved.

We venture to think, however, that this fact has not been always fully appreciated by certain of the Commissions which have



been visiting Japan of late. In the case of Dr. Butterfield's visit, the co-operation was of the most cordial description, and though he came as an expert on a subject to a land where the problem of rural evangelism had hitherto received but scant attention, and in consequence his findings represent to a large extent the results of his own thinking in the light of the situation he discovered, yet he was able to co-operate with his brethren in Japan in a way which gives every hope that his recommendations will be acted upon.

But in the case of the Educational Commission less happy results seem to have been secured. It is true that the Report goes out in the name of all the members of the Commission, but a study of the Findings (apart from all question of their quality) and the little tell-tale inset in the chapter on Theological Education, would suggest that the co-operative nature of the Commission was in places lost sight of. The Body of the Report reads more like an appraisal of the Christian Educational situation in Japan by a body of outsiders rather than the product of close corporate thinking on the part of Japanese and foreigner together. In this connexion it is a significant fact that a long way the ablest chapter comes from the single pen of Dr. Nitobé, one of the Japanese members of the Commission. It does not of course follow that the opinions expressed are wrong—the fact that the Report goes out under the name of the National Christian Council and the Christian Educational Association of Japan should be sufficient to refute any such idea—but it does mean that its effectiveness is likely to be impaired in the very land it is intended to help. As a matter of fact the foreign members of the Commission had access to material secured by the advance body of the Appraisal Commission which was not shown to the Japanese, while the material collected by the Japanese in anticipation of the investigation seems to have been relegated to quite a secondary position. With the former data and also the results of as thorough a study of the field as was possible in the limited time at the disposal of the Commission, the foreign members drew up their own report and submitted it to the Japanese brethren for their criticisms. By this method the Japanese were allowed but little opportunity for that creative thinking which with their knowledge of the field would have been stimulated by the presence of their American brethren.

The Appraisal Commission has been confronted with a different task of the delicacy of which they have been fully aware. Though it is not fair to expect a Report until the final Commission has done its work, yet the impression that is fairly prevalent, certainly in Japanese circles, is that it is an investigation, by what is to them an extraneous group, of the Japanese Church no less than of the missionary body. They (the Japanese) have been called in for evidence only on such points as the Commission has deemed necessary. This has led to a marked fall off in the enthusiasm of the Japanese leaders.

The form of questionnaires, too, put to the missionaries, especially those affecting church and mission loyalties, have not always tended to make things easier. Both the members of a mission and also the missionary and his Japanese colleague are so bound together in a common task, that any body which does not take this fully into account is in danger of causing misunderstandings among missionaries and Japanese alike.

Perhaps this result is inevitable, in view of the terms of reference of the commission. Its members are not to blame. But it is well to remember that the methods of the 'new diplomacy' have come to stay. It would be a great pity therefore if the old methods are allowed to prevail in that greatest of all international bodies, the world-wide Church of Christ. Fortunately the personnel of the final Appraisal Commission fills us with the conviction that these misunderstandings, which whatever their justification do undoubtedly exist, will be dissipated and that as a result of their Findings the missionary contribution to the work of the Christian Church in Japan will be one of increased value.

#### THE FOUNDING OF THE OVERSEAS EVANGELISM SOCIETY.

Last year at the time of the Annual Meeting of the National Christian Council the Overseas Evangelism Society of the Japanese Church was founded by a group of Japanese leaders. It owes its origin to the fact that the Japanese immigrant population overseas is steadily growing, while the Christian Church as such is not making adequate provision for their spiritual needs. Such work as is being done amongst them is undertaken by the various denominations with no thought of corporate action.

In lands like the United States and Canada, the Japanese



population is ministered to by Japanese pastors and also the clergy of the lands in which they have made their home, but in places like South America, the South Sea Islands, Malaya, such Christian work as is being done is on a very small scale, if it actually exists. The aim of the new Society is to stimulate missionary work abroad and also to provide an agency for cooperation. To begin with, it will confine its attention to Japanese immigrants, though the possibility of a wider missionary appeal in future has not been lost sight of.

We feel that the formation of the Kaigai Dendo Kyokai (海外傳道協會), to give it its Japanese title, is a timely event, *provided* it seeks to develop its activities with due regard to existing conditions at the home base. Our only regret is that it has not been formed earlier for in many places the immigrant population is already well established and the Church when it enters will do so as a late-comer instead of being first in the field.

But there are certain difficulties or criticisms which the new Society will meet and to which no doubt its sponsors have already given close attention.

The first is, Why not leave the task to the existing organizations? Each church is doing something for the the sake of Japanese abroad. why start another organization? If of course the Church over here were united, or if any one church were capable of shouldering the task alone, the need for the K.D.K. would be less apparent, but once recognise that the task is that of the several denominations, there at once arises the pertinent question, Should this task be undertaken in a spirit of cooperation or in a spirit of isolation? If in a spirit of isolation, each church going ahead with its own plans regardless of the others, the result will be inevitable overlapping, possible rivalry, and certain waste of personnel and material. Such a state of affairs is already becoming apparent in parts of the Japanese mission field already. In Formosa, for example, of the 33 churches 17 are to be found in 4 centres. If on the other hand, the churches agree to carry forward their missionary work in a spirit of collaboration and cooperation, much of this evil may be avoided. It may mean that in a certain area a Methodist Christian may have to attend an Anglican church, or an Anglican a Baptist, but such a phenomenon is not unknown. It is certainly better than a system

which means that a few Christians have a galaxy of churches from which to choose, while perhaps the majority have none at all.

But the next question is vital, Is the proposal practicable? When the missionary appeal in Japan today is altogether along denominational lines, can the denominations be persuaded to support an interdenominational mission? The spirit of cooperation shewn by the several churches in such movements as the Kingdom of God Movement, the Purity Movement, and in such organizations as the Bible Societies and the Christian Literature Society would suggest that cooperation as such is not a dead issue in Japan. The important matter is the way in which the appeal for help is made. A useful example of the right method can be quoted from China. The China Inland Mission is the biggest missionary society in China; it is frankly interdenominational. But it does not flourish by ignoring differences. The plan followed is for Anglican missionaries who go out under its auspices to be located to the Anglican area of the Mission, Wesleyan missionaries to the Wesleyan area, and so on. If some such plan could be devised by which for example, part of the K.D.K. Mission field be allocated to the Methodist, part to the Presbyterians and so on, while the Society acts as a sort of clearing house, there is no reason why the plan should not succeed and the Society receive the support it needs. If on the other hand denominational differences are ignored, or some sort of attempt is made at a so-called union church, the danger is that what is meant to be the child of all will end by becoming the child of none. That such a line of policy should be advocated here is in itself sufficient evidence of the need of Church unity in Japan.

With these observations and hopes we wish the new Society "Good luck in the Name of the Lord."

ADIEU.

With this issue the connexion of the present Editor-in-chief of the *Japan Christian Quarterly* draws to a close. He expects to leave on extended furlough shortly after its appearance. He cannot however let this opportunity pass without expressing his deep gratitude to those who as authors, members of the Editorial Committee and readers have by their cordial cooperation and encouragement during the past seven years made the magazine what it is. He would bespeak the same generous sympathy on behalf of his successor.



# THE EXPERIENCE OF CHRISTIAN CONVERSION

## 1. By an artist

Y. SADAKATA

From the beginning of this year I am using as my pen-name 'Yokei.' I had chosen the name 'Kwaiseki,' which I have used for the past twenty years, in memory of the Russo-Japanese War and according to the relationship of teacher and pupil in Buddhistic painting. But now that I am determined to draw only paintings of Christ, I thought it natural to change. By the way the name 'Yokei' is meant 'bright joy.'

I was brought up in a Sunday School from the age of six, and because of this I was severely persecuted in the primary school. And it was my devout sisters and brothers who encouraged me everytime I was beaten by my friends.

In January of my fifteenth year, I entered the Kwansei Gakuin, and in the next year, I was baptized at the Central Church in Kobe. I became a Christian in a natural and peaceful manner with joy and inspiration all the time.

I was fond of pictures from childhood and when I was six, I intended to become a painter. The education in the Kwansei Gakuin and the influence of the Buddhistic picture of my master, Shoseki Kose, helped me a great deal to form a resolution to become a representative of religious art in Japan. I thank God for his wonderful providence. It is really the artist's duty, I think, to express his idea in pictures.

Throughout my life, God has led me all the time. I had a stern father, and a gentle mother, but was so unfortunate as to lose them including eight brothers, yet two sisters remain. However, with all these troubles, I was able to enter the Kwansei Gakuin. After graduation, I went to the Russo-Japanese War, and was decorated with the Order of the Golden Kite.

At the front, I thought I would never be killed by a bullet, before I could portray a figure of Christ. I, therefore, took the

lead in fighting without fear of either bullet or enemy. I proceeded on my way with His words in my mind:

"If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done."

I returned home safely and began to study painting as my life work.

A Buddhistic picture is the ideal perfection of Oriental art. And even the learned admit that Oriental art is more refined and profound than Christian art in the West. I hope to draw the Christ, with merit and skill according to Oriental taste. I am convinced that God has commanded me to draw the Christ, in a way easy to understand by the Japanese.

On my friend's persuasion and help, I left Japan for three year's travel in Europe and America in the 11th year of Taisho, (1912). Once when my master had died, I represented the figure of the The Goddess of Mercy. At Paris I exhibited that picture and obtained the honour of its being selected as the sole Japanese painting. I visited the Holy Land toward the end of my journey. I was filled with ineffable emotions, and determined to devote my life to Christian Art.

Since I moved to Tokyo, I have spent every Sunday in painting a portrait of Christ instead of going to church. I have finished 'the Christ of Peace,' and 'The Last Supper of Christ.' The former is in the Kwansai Gakuin and the latter in the Central Tabernacle at Haruki Cho, Hongo, Tokyo. If God grant me my request, I will continue painting, for the sake of His Kingdom and also for the sake of Japan.

As for my relation to the Church, I was baptized in the Japan Methodist Central Church in Kobe. After the Russo-Japanese War, I changed my church to the Central Church in Kyoto. Near my master Kose's house, there was a preaching place, and before long I came to teach in the English Night School and in the Sunday School there. After a while the preaching place was organized into a Church, and for more than three years, I was the Acting Pastor of it. The Church is called the Kyonan Church at the present time.

My home was then moved to Kami Kamo at the north end of



Kyoto. We opened our home to the students of the Doshisha, who formed 'the Saturday Meeting' in order to lead the villagers. They call it the Kami Kamo Church now. It is my great joy that I could concern myself in the Church work besides my painting. I will never change my Church membership from Kyonan no matter where I may go

I understood Buddhism through art, but not so with Christianity. I believe that God is the greatest Artist in the Universe. His every action is art. Just as God is religion itself, so is the relation between God and Art. We can not separate Art from God. A person who cannot understand Art, I think, cannot understand God. Beauty, peace, purity, faith, and love, all these belong to God, whereas impurities and ugliness represent Satan.

The Bible also shows that God is the Great Artist. When He came down to Mt. Sinai it was with mighty thunders, namely with Nature's great and profound music. How splendid the palace of Jerusalem was! In Revelation we find as follows:

"Having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: "The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst."

Thus the most holy things are represented by Art. I don't mean, however, to transform Christianity into Art. What I want to say is that I will live as a painter only to practice the intention of God.

We have not any great Christian art as yet in Japan. It is not long since Christianity came to Japan. The Japanese, as a nation, are very fond of Art. I am convinced, therefore, that Art is absolutely necessary in order to Christianize Japan. I shall hope and try to fulfil my mission with prayer, faith and God's good guidance.

---

## 2. By a Clergyman

---

Y. NAIDE

As a child I had nothing to do with religion, either in my family life, or at school, or in my environment. My father had died when I was seven, and when I was seventeen my mother got seriously ill. Four doctors were called in to attend to her but in vain, and one day they summoned me and told me that the end was near. They could do no more. For a moment I was plunged into the depths of despair, but I kept repeating to myself the Confucian saying "After you have done your best the only thing to do is to await the destiny of Heaven." One of the doctors overheard me saying this and said to me "Yes! we did our best, but we could not fathom Heaven's destiny. She may still live if it be Heaven's will. Doctors cannot save her life." Up till that time I had been quite content to leave the whole matter in the doctors' hands, and indeed had despised those who suggest such a thing as prayer on such occasions. But when I heard the doctor's words I tried to pray to Heaven for help. But as I had very little idea of the nature of the Heaven to which I was praying, the net result was to leave me just irritable. But there was no time to lose so I hurried out of the room to the well outside in order to purify myself before I started to pray. After bathing myself three times I turned with my face towards heaven, but my heart towards I knew not what, to pray for my mother's life. Instead however I prayed to the 'god of life' in whom the village people believed. After doing this I was filled with a sense of peace and went back to my mother to watch by her. In spite of the prayer however my mother passed away.

So far as she was concerned all was over, but there were two problems left for me to solve: What was Heaven as the thing to pray to? and, What was the nature of religious faith? As I have hinted above, all my life up to that time I had despised religious faith as mere superstition; but what I now began to feel that



religion demanded a more serious and sincere attitude of mind, as indeed had been evidenced by my own experience in asking earnestly for my mother's restoration.

After I had been thinking over things and seeking for about a year I went to a meeting at the suggestion of a Christian friend, where I learnt about one true God, the sole source of life. The preacher ably contrasted Heaven or the Heavenly Emperor of Confucius with the Christian God. I found it so satisfying that I could hardly sleep that night. I felt that, hungry and thirsty, I had at last received the bread and water for which I longed, so early next morning I went and called on the preacher at the hotel in which he was staying and received from him many more words of encouragement and uplift. Thus my first step in Christianity began. The preachers on that occasion were Rev. T. S. Ting of the American Church Mission and a theological student—Motoda Sakunoshin, afterwards first Bishop of Tokyo.

---

### 3. By a Doctor

---

T. SAGISAKA

In 1911 when I was a fifth year student at the Hamamatsu Middle School, I was adopted into a family through the introduction of one of my teachers. The head of this family was a doctor and had a hospital of his own. Their purpose in adopting me was that I should later marry his only child.

All went well until 1915, when in the final year of my preparatory Course at the Medical College, I went down with typhoid fever. I got over it all right, but my prospective father-in-law, as there were suspicions of lung trouble, decided to break the adoption. This upset me very much and after over a year of suffering in my search for peace and comfort I determined that I would become a Buddhist believer, and in 1916 I became a disciple of a Buddhist priest, Abbot Suzuki of the Shingon sect. I lived with him while I continued my studies and in the autumn of that year I was 'baptized' by the head

of the Koyasan monasteries. I stayed in the temple until I finished my medical course. During this period I studied the doctrines of Shingon very earnestly. As a medical man I naturally looked at things from a scientific standpoint, and the teaching of the Buddha as set forth by that sect, made a great appeal to me. It seemed to me that what present day science dealt with on one side, Buddhist teaching according to Shingon dealt with on the other. This scientific faith satisfied me.

After I had qualified I walked the wards for another year. At the same time I helped in the Relief Department of the Osaka City Office, where I got into touch with several priests belonging to the Shin sect of Buddhism. I had several discussions with them on the subject of religion but we differed fundamentally. The Shin sect was quite different from my scientific faith; it was a religious faith. This new discovery shook me somewhat and caused me to change my view on the subject of faith.

About that time as my health was restored I was re-adopted into the doctor's family and in 1921 I married the daughter. I helped for a time in my father-in-law's hospital and then I started on my own. But five years later my old complaint came back and developed into consumption, and I became incapable of receiving patients. I took such steps as were necessary to get well, but my recovery was very slow and because there was the danger of my infecting the family, in the following year four months after the illness reasserted itself, my father-in-law urged me to live apart from my wife and family so my mother came to look after me.

My wife also happened to be a doctor, so she opened her own medical office and made herself responsible for the three children.

After my marriage I did not pay very much attention to the subject of religion, but when these misfortunes began to come, I found my faith in Shin began to revive and so in order to enter into the experience of spiritual peace I began to give myself more and more to the study of religion and read many religious books, especially Buddhist ones. At first I wanted to trust myself to Amida, but scientific doubts held me back, and after studying things carefully I came to the conclusion that such a person as Amida never existed. He was only the product of the mind of Sakyamuni; he was not a separate entity. If anybody he was



Sakyamuni himself. I felt that as a scientist the most rational thing was to believe not in Amida but in Sakyamuni.

A little while after this I read a book by Takayama Chogyu, in which he shewed that Nichiren was the most accurate interpreter of Buddhism and I decided that the best way to believe in the Buddha was through the sutra of Lotus of the Wonderful Law, as expounded by Nichiren.

Nevertheless this did not satisfy my intellect because I found that in the same religion of Buddhism, as a philosophy Shingon was correct, as a faith the Shin sect were right, and as a system of teaching Nichiren was the true one. This fact of Buddhism being divided into so many different interpretations caused me a great number of questionings. Thus I found myself standing on the cross roads of faith, when in 1929 I happened to read Kagawa's *New Life through God*.

This was my first contact with Christianity, But frankly I was not much impressed by that book then. Afterwards I learnt that the great Abbot, Otani Kozui, said that Buddhism and Christianity were ultimately the same thing, so I decided as a Buddhist that I would study the Bible for a little. I therefore bought a copy of the New Testament and read it all through. I found the book had a very different atmosphere to the Buddhist books which I had read and I found it difficult to grasp its meaning, so I went back to the study of Buddhism again.

The next year as it seemed that my illness would not get better, I was finally divorced from my wife and family. This plunged me into the depths of despair. I then read Kagawa's book again and found some comfort in it. I also read the Bible occasionally. Nevertheless I somehow could not understand what Christianity really was. In April of 1931 as my health was improving somewhat and it was possible for me to travel I removed to my brother's house at Mitsuishi in Hokkaido and placed myself under his charge as he was doctor.

One day I happened to see the advertisement of the New Life Hall in the Tokyo Nichinichi Newspaper and I applied for membership of the Society and began to study the Correspondence Course, which it issued. As I did so, I found for the first time that Christianity was quite different from the Buddhism which I had been

studying, and by the constant and kind teaching of my instructor, Mr. Matsubara, my questionings and doubts were solved one by one, and my long standing anxiety disappeared; for I had found the true God. My view of life was entirely changed and I received great comfort as I thought over the gracious providence of God, who had led me in this way. I received new hope. Hitherto the teaching of Buddhism does not recognise the existence of the soul and of sin in the same manner as medical science did; but by the study of the Bible I learnt about the immortality of the soul, and when I compared myself with the character of Christ, as set forth in the gospels, I realized how great a sinner I was. I was filled with a strong desire that through the redemption of the Cross I might be born again and my life be lifted up to the same pattern as that of our Lord. He heard my prayer. I was born again and I received baptism from Mr. Walton, who came up from the New Life Hall to see me. I thus became a member of the great family of God. It is my resolution that I will dedicate all my life and soul to His will and seek to be used of Him, little though I may be able to do. When I finally get back my health I want to offer my whole life as a bearer of the cross.

---

#### 4. By an editor

---

MOTOKO HANI

I was baptized in the Methodist Church at Akashi Cho, Tsukiji, Tokyo, in the 23rd year of Meiji (1890).

I had come up to Tokyo for study, and was one of the admirers of the *Women's Study Magazine*, a famous magazine in those days. I often saw a notice-board in front of the Church and learned that a girl whose name I was familiar with in the magazine would make a speech in the Church. I thought I should like to go to Church.

Now in our class there was a Christian girl. She used to pray before lunch every day, and it caused us great amusement. I wondered at her courage too, and one day asked her to take me to Church.



"My church is not like what you will expect," she replied, "but I will take you where you will perhaps want to go." And I was in her church a few days later.

Indeed it seemed quite different from what I had expected. Men and women were kind to each other, and were all ready in speech. Some of the girls were in foreign dress, smart in style. They spoke English, and talked or made reports as the men did. In our school we always kept a foreign teacher at a distance. But here in Church, Japanese and foreigners were like intimate friends. And what is more, I learned that the Christianity in which they believed was a very great religion. I hoped to be baptized. Happily I met with no obstacle.

The Church in those days maintained more culture than other organizations and led youths of great promise all the time.

The Meiji Jo Gakko, the girl's school I attended, was one of the most modern schools at that time, and its deep garden especially attracted me. On reflection, I find that I went to church for its excellent culture before I knew Christ. Of course it may not have been right, but it is an indispensable fact that the culture was the great power that made me a Christian.

Has the Church at present such charm over the youth? Though culture is not the first thing in the Church, if it is far behind that of the society in general, it cannot awaken any interest among youth. This is a matter for consideration.

I think it is natural that a Church with a living faith will always create a new world that can not be seen elsewhere in society.

---

## 5. A Judge

---

TOMIO MUTO

Towards the end of the 19th century Christianity found its way into a village at the foot of Mt. Fuji, where Protestantism built a little church containing a few members, while Roman Catholicism established a hospital for lepers. Most villagers, however, were not

only indifferent to this religion, but cherished something of hatred towards it, for Buddhism and Shintoism had influence over them.

I was born in this village as a son of a farmer, who died when I was four years old, leaving to my mother nothing but debt, three children and an old house, which she, having nothing to live on, opened for travellers,—beggars, vagabonds, mountebanks, strolling players, etc. those people of the lowest class. Thus I became the son of a doss-house.

The dark current of life stopped at my house. Vice, filth, and lice were what surrounded my childhood. I ran errands for those travellers. We lived on morsels they gave us,—they who used to live on alms. My mother was never kind to them, for kindness involved the starvation of her children. I saw her shut the door late one night before a sick traveller or make a penniless wanderer offer his clothes instead of payment. My little heart ached.

In this misery, far from toys and fairytales, I had a thing which consoled me. That was a belief in something invisible which would always watch and help me. I was loved by few. But a Power, a Hand, a Being was, I was sure, above me; and I thought I was loved by that Being. Yet I had not the slightest idea that it has anything to do with Christianity, the name of which I came to know through the church and the hospital. Whereas this was a germ of religion, which might have flowered soon had light and water been given. But it was nipped off, before budding, at the primary school I attended, where Emperor-worship, nationalism, and crude science were the principles of education observed by teachers. There the mystery of the Universe was hidden from me. The interpretation of the better self was omitted. The communion with the Creator was anything but suggested.

When I became fifteen in the doss-house, being pushed forwards by childish ambition, I left the village for Tokyo, dreaming of my future eminence and of making my poor mother happy. I was employed as a servant there and worked and studied. The master was not kind. The mistress was cruel often I became ill and was ill-treated. My shirt was heavy with dirt, my face pale. Being hungry, I felt inclined to steal bread. The burden of suffering made me stoop. I despaired. It seemed as if I should forever remain all but a slave. In this utmost despair, without anyone to counsel me,



how could I keep struggling on? Then the thought of the Being which I believed in in my childhood to be always watching over me recurred to my mind. I clinged to it. Blindly I made efforts. I slept little. I went through a middle school course at a night-school. A belief that happier days would be brought me by the Invisible Hand was my sole solace and encouragement. But even then I scarcely knew that this belief had any connection with Christianity.

When I was eighteen, fortune smiled on me unexpectedly. I succeeded in entering the 1st Higher School and got a benefaction to pay my school-expenses. Thus leisure came to me and time for meditation was given. The world of value began to open before me. I yearned for something of the highest value, something absolute, which I had never sought. But philosophy could not give it. The training of reason led me into the realm of scepticism. I doubted all, even myself. The nondescript being which had been with me departed away. I was lonely. I sought woman's love in vain, for women turned aside from this ugly fellow. With me there were only darkness, solitude, and sorrow.

This condition continued till I became twenty when I was elected a speaker at an English oratorical contest held at a certain college. As it was a mission school, I thought it a great pleasure to make an attack on Christianity. In ragged clothes, I appeared on the platform and addressed the audience as follows:

"In vain I have sought God who loves mankind. The Salvation Army performs a melodrama on the street-corner; the young in full dress assemble at a church where a pale parson gives an insipid sermon. But to one baptised in the muddy water of science, they are little more than the bubbling of a brook. I have seen God bereave a mother of her child and torment mankind by disasters. The poor starve in a slum while the rich are merry at an extravagant table. How can this iniquity be explained? God's caprice! He created men, and amuses himself with the play they perform. Destiny is the plot of this drama allotted to individuals. It is inevitable, for God is almighty. Here I disparage Him. Yet He asks me, 'Is it a comedy or a tragedy that thou performest?' There only remains darkness, sorrow, and despair to one whom God does not love."

Laughter and applause followed, with something of anger on the part of the missionaries. I left the auditorium and wandered in the dewy garden near by. It was all the darker within me.

A few days afterwards, I received a letter from a foreigner :

"It is difficult to explain the Universe on the supposition that God exists, but it is more difficult to do so on the supposition that God does not exist. To satisfy even a street shoeblack, something infinite is necessary."

The letter, beginning with these words, told how he was impressed at hearing me speak, and how he wished to have me come and see him. It contained something awe-inspiring yet affection and touching words which attracted me.

On a wet day of early summer, I called upon Dr. W. who had written me. The warm heart of Mrs. W. welcomed me. The dignity of the old missionary was overawing, while his smile was benign. Thus our intercourse began.

The first subject he dwelt upon was "human perfection." Formerly man devoted himself to the production of a perfect thing, but it is too busy now to perfect a thing. What remains for us to do is to perfect ourselves. Not in seclusion, but in this very world of struggle, we must endeavour to make ourselves perfect, even as God is perfect. And that which makes us perfect is to bear in our mind the image of God made manifest in Christ. Love is the motive power.

This saying seemed rather strange to me who dreamed of getting to power, wealth, and eminence merely by talent and ability. When I adored science, he emphasized the beauty of personality. I preferred philosophy, but he declared that it is no more than a background of religion.

Being in contact with him and hearing him talk, I thought this foreigner is surely a great man, a sage. But one thing which seemed strange was that he was devoted to Jesus Christ whom I thought at that time a hero of a fiction or a legend. Seeing a bird-eye's view of Christ on the wall in his study, I exclaimed to myself, "This old man believes in Jesus? It seems rather childish. If he did not do so and merely discussed about Kant and Hegel, I would respect him."



Then his lecture on Jesus Christ began. The epistles of Paul were most often explained. At first I laughed at the foolishness of the cross and resurrection. But the greatness, which I had already discerned in him, and some overwhelming power welling forth from him, whenever he talked about the words of God, made me feel inclined to conclude, "Jesus Christ to whom this sage is devoted must be far greater than he. Hasn't he inherited something of His personality?" As soon as I came to think so, "Be a Christian" became imperative to me. But I tried to reject this commandment. That which made me repel this austere commandment was the ego within me. It was too strong. Christianity required me of condescension and obedience. This was the first thing to disgust me. I loved a heroic life. Solitary and alone, yet strong and even sublime seemed the life of a hero, who lived by his own will instead of humbling himself before any authority. Repeating "Christianity is the religion of the weak." I wished to make myself the very idol to be worshipped.

The next thing that made me decline this religion was its apparent denial of pleasure. In those days, I took pleasure little more than the satisfaction of desires, and Christianity was associated with a dark, secluded life, prohibited from all sorts of pleasure. My dream was of a kingly life, grand and glorious. If once I were converted, all my efforts for constructing the foundation on which such a life is built might go for nothing. I was afraid of it.

The third thing that hindered me becoming a Christian was what I may call "my hereditary antipathy." I was not devoted to nationalism, but it was so deeply rooted within me that unconscious hatred towards the religion brought from abroad lurked in my mind. The antipathy our ancestors had had towards this religion seemed to have been handed down and to be still alive. It was somewhat instinctive, and could hardly be rooted out by reasoning.

The fourth thing that tempted me away from Christianity was communism which had begun to prevail among the young. To one yearning for something to which to be devoted, nothing is more attractive than communism. To cut off the chain from the proletariat and set them free, to knock down the bourgeoisie who exact labour from them seems a heroic act. The labour theory of value is the crystallization of tears shed on the poor labourers. The materialistic

intepretation of history contains much truth. But the greatest attraction it had for me was the outbreak of a revolution, in which, I supposed, I might play an important part. (Communists may laugh at this childish heroism). Christianity can not give bread to the hungry. But communism saves the starved from death. Such ideas made my face turn from Christianity.

Then could I be a pursuer of worldly things? No. Could I be a hero like Napoleon? No. Could I be a communist? No. Christianity held me back.

The highest ethics it contains was marvellous. Morality taught at school seemed inferior to it. Any thought concerning human conducts lost its value when compared with Christian ethics. The greatness of Jesus Christ which I had learned from the Bible and which had been shown by Dr. W. seemed to work upon me. He became the criterion of personality, and any one who was brought before Him seemed dwarfed. Moreover, history proved me the fact that the great minds made their appearance most often in the realm of Christianity. But I could not be a Christian as long as these four things hindered.

Being in the chaos of thoughts, I entered the University to study law when I was twenty-one. Unrest had a grip on me. But an incident changed the state of my mind and happened to turn the course of my whole life. I am even now ashamed of talking about this incident. It makes me blush:

On the way to school, I saw a girl in a car. She seemed beautiful and to have something divine within herself. Many times I saw her, as her school was near mine. I came to love her, though she was unconscious of it. I had never loved a girl nor been loved by one, so that my love towards her became all the deeper. Growing almost mad, I could not leave matters as they were. One day I made up my mind to hand her a bulky letter which I had spent many days in writing. As it seemed unmanly to choose an evening and a lonely place for this adventure, I decided to try it in the broad daylight and in the street, for I was sure that she would receive my present if she was my destined maid. With unprecedented resolution and courage, I ventured to approach her, begged her pardon in trembling voice for accosting her so abruptly, and offered the letter, which, alas, met the misfortune of being



rejected. She fled from me. My knees smote together. Sweat ran down my back. I didn't remember how I returned home.

In utter disappointment, shame, and sorrow I confined myself in the room. I had my ego completely trampled down. All the pride I had in myself was gone. I felt as if kicked off from the eminence into the deep. One whom I had been devoted to disappeared forever. Where could I place myself? I sought something to cling to. In the darkness, my soul cried "God, God." The first prayer. Suddenly my mind's eye opened and I saw the mysterious world. I saw One, holy and full of grace. I heard One calling to me. I knelt before him thrusting away all my pride, Ego, desires, ambitions, all I had. I saw Him identified with the Being who had watched me in my childhood who had led me out of the dosshouse in the mountain, who had brought me through the suffering, and had sent me the sage to open my eyes. The scales fell from my eyes. The birth, the life, the words, the miracles, the cross, the death, the resurrection of Jesus Christ marvelled me. "God so loved this world that he gave his only begotten son" was for the first time realized. Full of exultation, I recited, "The law was given by Moses, but grace and truth came by Jesus Christ."

After my conversion, Dr. W. sent me to a church belonging to a certain denomination. I found myself displeased with two things there. One was ritual, (though they were quite simple in this church), and the other lifelessness among the members. I preferred the natural manifestation of faith, and ritual seemed very unnatural. I found that the church consisted chiefly of the old, the invalid, and women; young men burning with faith and full of vigour were rather few.

Refusing to become a member of the church, I declared, "the bread of the sacrament was got at a baker's and cut by the parson's wife. The wine is of the lowest quality among those in a shop. How can they be flesh and blood?" Again, "I do not like to be among the spiritless, and to indulge in religious sentimentality."

Such obstinacy, however, departed from me soon after I left the University and entered actual life. Seeing the way of life, more closely than ever I found that youth detests existing manner and fashion before trying to find value and meaning in them. I became able to realize that forms are essential to the expression of

what we have within ourselves, that forms containing life and faith are true rituals, that the bread of sacrament embodies the flesh of Christ even as poems printed by types represent the ideas which a poet cherished, that without rituals worship cannot be done, that an organization must involve more or less formalism, that without organization our religious life cannot be led and our faith can no more be brought up than a plant without soil, and that the church is the body of Christ and without becoming part of this body one cannot be a true Christian. "Even if others are tepid, I must be hot. Though others do not burn, I must burn." I said to myself.

Dr. W. advised me to receive Christ who is at the door. "Except a man be born of water and of the Spirit, he can not enter into the Kingdom of God." I stood before Rev. S. commending all I had to Christ. It was seven years after Dr. W. called me. Rev. S. baptized me. Dr. W. prayed. I shook his hand and wept.

---

## 6. By a Manufacturer

---

TAICHIRO MORINAGA

I lost my father when I was only a baby, and my hard experiences began at that time. My house and land all passed into other hands, and as an orphan I lived my childhood with this relative and that. At the age of twelve I took service with a writing master studying hard besides labouring. Then I was engaged in a greengrocery till my uncle took me to Yokohama to deal in pottery made in Imari and Kutani.

Thus four years passed, when the master of my pottery-dealer failed in his business and came to the brink of bankruptcy. I wanted to save him, if I possibly could, and after consulting with him, I went out to America in the 21st year of Meiji (1888) with miscellaneous goods to the value of several thousand yen. I was enthusiastic, and was sure of success. I hoped to return home loaded with honours. Contrary to expectation, however, nothing went well there and before long I had failed in my attempt.

Because of the failure I gave up the hope of returning home. I tried to work in an American's house, and it so happened that I came upon a very kind old woman whom I went to serve. She was always so kind and never scolded me even when I made mistakes. I was touched by her affection, and it made me think of myself.

I had a stubborn character. Being brought up as an orphan it was hard to have faith. But now, affected by this woman's kindness I made up my mind to correct my faults. I tried to put it into practice by writing out every fault I was aware of, and by repeating the Nichiren prayer at once. Try ever so hard, however, I could not school my mind.

Now, there were many pastors and missionaries who tried to make me a Christian. Among them were Rev. Harris and Mr. Kanichi Miyama. But with all their earnest attempts I was obstinately against them: for my parents had believed in Buddhism, and taught me that Christianity is a heresy, and that we do not need such a wicked religion since we Japanese have had Buddhism time out of mind.

Finding it quite difficult to amend my conduct, however, I finally tried Christianity, hoping against hope. At the same time I thought, if Christianity were a heresy it can not have power over such a civilized country as America. From these points of view I began to read the Bible, first of all with the New Testament.

Reading Matthew I felt as follows: I could not understand the meaning of Christ's pedigree: the Sermon on the Mount is too strict for us to carry out: the death of Christ came too soon, that is, he should live still longer to bring the enemy to his knees. With the question why He died without leaving us further teachings, I read through the other gospels, where I got the first inspiration in his words, 'Father, forgive them; for they know not what they do.'

Next I read The Acts. I was deeply moved and greatly surprised when I learned that Peter who so denied Christ became another man later showing that Christ is a Saviour, the only child of God, who made 3,000 people repent of their sins.

Then reading on, I found the third event which greatly inspired me. That was the sight of the death of Stephen. Wise Stephen was dragged in the presence of priests and scholars, and when he



proved that Christ is a Saviour, people began to throw stones to kill him. And in spite of the agonies and pains, he did cry, "Lord, lay not this sin to their charge." It can not be a superstition that gave him such great power. No doubt there must be a living power within him. Hereupon I considered, and wanted to know the living God that the Christians believe in. I prayed and prayed for it. That was the first prayer in my life. A blessing from Heaven!

Praying hard, I finally had a revelation of God, that by the atonement of Christ on the Cross I was purified and my sin was remitted, my name being on the book of heaven. Furthermore not only I believed in Him as God who created the world, but also as the God whom I might call 'Abba, Father!' I was filled with joy. Instead of my deceased father now I had an everlasting God. With confidence, then, I was baptized by Doctor Harris at the age of twenty-six, in the 23rd year of Meiji, (1890).

With this grace of Heaven in myself, I had compunction for the debt I had made at the time of going to America. I made up my mind to pay all the debt first of all, and after six years of hard labour and extreme saving I had payed my debt completely.

As I mentioned before, I had gotten no education. I hoped, therefore, to learn some manufacturing industry that was not known in Japan. As Paul did, I wanted to get the expenses for my preaching by my hand. I was anxious to work in the confectionery and prayed for it all the time. At last my prayer was granted. Although it was almost impossible for the Japanese to work in an American confectionery, nothing but by a miracle could I enter the bread bakery first, the cake bakery second, and finally in the candy factory.

It was in the 32nd year of Meiji (1899) that I returned to Japan. I immediately engaged in business at first in a little house. I called at every bakery of first class in Tokyo with the samples of my cake. Though I did it day after day, none of them gave me an order. I was, therefore, obliged to make a stall on a car which I drew all over the City. On the roof of the stall I wrote in gold, 'Christ Jesus came into the world to save sinners;' and besides gospel-preaching I engaged in thing-propaganda, or besides thing-propaganda I engaged in gospel-preaching. Then orders began to come little by little and my cake came to be known in some places.

In the next 33rd year of Meiji, I met with a great difficulty. I learned baking in America, a dry land, where the cake never became bad. But Japan has a humid climate, so from the rainy season into the dog-days many cakes were returned as they were spoiled. I took up all of them, and every night I melted them in the pan only to throw them into the reservoir. It took me the whole month to make so many new cakes with new materials again. In October, I took them back to the customers, and by chance I gained their confidence. Many orders came in at once. I must consequently move to the bigger house facing the street. Fortune began to smile on me: Mr. Buck, the American minister, one day happened to pass my house and was greatly interested in the cake. From the next morning on, ladies of the ministers came for order from far and near sometimes in a carriage and pair: and before long I was under the patronage of the Imperial Household. The goods have finally found a market in Korea, and customers went on increasing. My business was doing quite well.

Now as for my belief, I was far from Jesus. On my way home from America I met an Englishman, who persuaded me with tears to go to church every Sunday. He said that I must become a member of a church not to lose my faith. Because of innocence and ignorance, however, I thought I could keep my faith by myself, and so never went to church. Besides, I was pressed with so many orders that I could hardly take more than four hours a day to rest almost for ten years.

My gratitude to God had declined. I attributed my success to my ability and efforts not to the grace of God. Indeed, it was my desire to return to Japan for the purpose of preaching the gospel to my relatives and brothers, my business consequently being for this expense. While, on the contrary, business became the prime object, the matter of belief being thrown away. I was in the habit of reading the Bible every night before going to bed, but however-much I read it I felt nothing but blame for my faults and my unfaithfulness. I became a Bible christian. Sometimes I wanted to hide myself from the Church and from God, and sometimes I hoped even to dismiss the teaching of Christ. That was, however, impossible.

The scene of the death of faithful Stephen, and the voice that

told me 'Your name is in the living book of Heaven': these events have been indelibly impressed on my mind. I often remembered his words, 'Christ Jesus will take hold of you.' Ah! He is with us all the time even when I lost belief in him. Thus I was worrying within myself, when my wife was taken away to Heaven. With this I became aware of the awful judgement of God, and hoped to return to Him before the day of doom. After a long interval, I sang the hymn, "Nearer My God to Thee!" Though I sang it from the heart I was filled with fear; Can I go to him? The answer was immediately given to me.

'For God so loved the world, that he gave his only begotten son.' 'His father saw him, and had compassion, and ran, and fell on his neck, and kissed him.'

Now I was sure to approach him. I yearned for my brethren, especially Rev. Kihara, Rev. Sunamoto and Rev. Matsuno who came so often while I was away from the church that I hoped they would not come any more, I put my trust in them and at last came to lead a new life.

I often think over the providence of God. Why did he let me awaken to thank Him for the blessing once more? It is nothing but to preach gospel to those who have never called on Jesus, or who have never heard of Him, I say to myself.

There are many thousands of houses which deal in this kind of goods in the mere home country. Granting there are seven people in a house, a million people are connected with the work. The door is thus opened. I must obey His orders.

Praying one day, I had a revelation, that though I took the miracles in the Bible as a matter of the past, my rebirth from ruin is nothing short of a miracle.

Paul once said that he was the head sinner, in his letter to Timothy. But I think I am the head of the worst sinners. This is why I preach the gospel everywhere with this as title.

I might have achieved further success if I had only been faithful to Him. Anyway, it is all owing to God that the goods of Morinaga have some credit with the public. As a Christian I am consistent throughout and honest. To become a Christian is one of the secrets of success in business.

Belief is the final glory! Christ Jesus is always with us!



## 7. By a Merchant

---

TOKIMATSU YOSHIKAWA

It was in 1913, three years after I had settled down in Tokyo that I dropped in by chance to a Christian meeting which was being held in a preaching hall on the Ginza, belonging to the Seikokai. General, as he afterwards became, Yamamuro was the speaker. Up till that time I had had no interest in Christianity, and indeed only a vague idea of what it was—something very terrible. I had however always had a great deal of trouble in my mind about the meaning of death. Why must we die? I was very afraid of it.

At that time I happened to be in the employ of a business man who was a Christian and a member of St. Paul's Church, Tokyo, and he introduced me to it. Rev. P. Y. Matsui, now Bishop of Tokyo, was pastor at the time. I went there off and on for a year and then one day Mr. Matsui said in the course of a sermon that nobody can expect for peace as long as he was self-centred. I quite agreed with him, and yet I could not find peace because I was trying to solve that problem about death in my own strength instead of trusting in God. So I followed his advice, yielded to God, and was eventually baptized, and from that time I had peace

---

## 8. By a Schoolmaster

---

T. HIROTSU

It happened in 1887, just forty-five years ago, when I lived in the town of Nakatsu in Oita Prefecture. There was no middle school in the town so I was sent as a private pupil to a class conducted by a Japanese evangelist on the suggestion of an older friend of mine. As a result of this connexion I got my first

introduction to Christianity and I started to go to the Preaching Hall in the town. Here I heard the story of the Creation, and the Cross and Resurrection. They were all quite new to me and my impression was that they were just legends.

One reason that I used to go and listen to the preaching was as follows. As the son of a samurai I was very keen on fencing and other such manly sports, but somehow or other drinking had come to be a sort of necessary adjunct to these activities. I had already lost my father of an illness which had started as a result of excessive drinking, and I realized that if I was not to be drawn into the same gulf I should have to find some new spiritual power to help me get rid of my habit. I was not much impressed with such Christian doctrine as I had heard, but I did want to get spiritual power, and the end of it all was that I was baptized with some friends of mine own age.

The fencing had always been held on Sunday mornings just at the same time as church, so after becoming a Christian I gave it up and as a result got out of that environment which had been proving such a hindrance. But it meant a real spiritual effort on my part, for I had already got pretty accustomed to that way of living. On the other hand my mother had brought me up with a reverence for the shrines and temples, so my mind was of a naturally religious bent and I did not find it very difficult to accept Christianity. At the same time I must confess that at the time of my baptism I had a very slender idea of what the Atonement meant. A change in my manner of life was my fundamental motive.

One of the results of my baptism was that I felt that as a Christian, even if I did not understand things very clearly, it was up to me nevertheless to undertake some form of Christian work. Indeed all of us who were baptized at that time felt this. In after years most of us became either pastors or pastors' wives.

As my family were very poor they could not afford to send me to the Middle School so on the advice of my elder brother I took the entrance examination into the Normal School at Oita and fortunately passed. Here therefore I entered as a pupil in September 1888. I had to walk all the way, over fifty miles and it took me two days. After I had been a few months at the school, word

came one day that all of us students were to go to the shrine to worship the spirits of the departed soldiers. I told the head of my class that as a Christian I could not possibly take part in this, and the news of my decision finally reached the headmaster's ears. My request was one for exemption from the service, but according to the school rules such exemption should not be given, so I joined in the tail of the procession and just as it entered the precincts of the shrine I disappeared into the cemetery. My action became a subject of public discussion and I was closely examined by my teachers and the warden and rebuked for my attitude. But I persisted in my faith. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." I was finally cautioned and told that I was not to do it again, and was then let off. But I made it clear that I would make no promise and the final result was that I was expelled from the school. Of course I had no alternative but to pack up my things and go.

The problem had caused the school authorities a lot of trouble and it had taken them four months to reach a decision. I remember the Headmaster, who afterwards became President of Keio University and a member of the House of Peers, Dr. Kamada Eikichi, called me to his room and told me that he thought I would be wise to give up any idea of becoming a school-master and that I should become a minister instead.

While I was in Oita I had always attended the Methodist Church there, where Dr. Wainright was the missionary, and during the time of my persecution I received much comfort and encouragement from him. After my expulsion Dr. Wainright was anxious that I should enter Kwansai Gakuin, but I decided that I would go home for a bit. It was no easy thing to do so after all that had transpired.

Before I went to the Normal School I entered the Christian faith for the purpose of ethical improvement, but during the row I found that my faith was growing very much deeper and things that I had originally put first relapsed into a secondary position, while such things as sin and salvation and the like came to occupy a front place in my life. The Holy Spirit was at work in my heart.

Of course my brother and mother had no sympathy with what



I had done but they respected my determined faith and did not rebuke me. They left me rather with a free hand. The next few months I spent in meditation and prayer and Bible study, waiting for God's guidance. As a result of the advice and encouragement of the pastor at Nakatsu I finally entered the Steele College at Nagasaki, where I spent three years over the higher normal course and three more over the theological.

When I was eighteen years old I was called back suddenly on account of the illness of my elder brother. My first desire and prayer was that I might be used to lead him into faith; but I found him so ill that he could not listen very well, and when he did he was very much opposed and refused to hear more. But whether it was my earnestness and sincerity or whether it was the sense that he was not likely to recover, which of the two I don't know, but one day he called me and began to ask earnestly the way of salvation. "Could he be saved?" I answered him with the tears flowing down my cheeks for sheer joy, asking God for guidance. I explained to him as best I could the way of atonement and he listened earnestly to all that I had to say and two weeks before he died he entered into a living faith, and of his own accord asked to be baptized. He died in a full faith with peace of heart and great joy.

His change followed by his Christian funeral made a great impression on the townsfolk and especially on my family, and as a result his widow and later my mother and second brother were all baptized. I realized the truth of the promise: "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." Their conversion led in turn to that of my mother's relatives.

The method of my conversion, therefore, was not that of coming to understand Christianity and thus becoming a Christian, I was led from Christianity as a moral teaching to Christianity as a religion. Because by the grace of God I was converted while young, I was saved from many bad habits and as a result I have been able to give well over thirty years to the service of Christ.

---

## 9. By a Scholar

---

JUNKICHI INOUE

Some years ago I prayed that God would give me a daughter. My prayer was heard and a girl was born into our home. Her coming filled me with joy and I gave of my best for her upbringing and education. As she grew up, our love knitted us closer and closer together till she became my favourite child. She gave every promise of being a girl of distinct gifts; she was intensely sincere, fond of animals and had a great love for pictures. Her diligence and simple tastes and tidiness as well as her love of literature, shewed real promise. Her school report was excellent.

We were living at that time in Tokyo but in her last year at the Primary School when she was about thirteen, we moved to Sendai as I received an appointment there at the Imperial University. There she was regarded as a model student and was a general favourite with her teachers.

Just about that time a friend of her's invited her to attend the Anglican Sunday School in that city, and she was duly enrolled as a pupil. She responded at once to the story of God and His love and shewed real faith, so much so that on her own initiative she asked to be baptized. After her baptism she was keener than ever and in a short time had succeeded in leading her mother into the faith and was trying to win her father also. Her life made a deep impression on me, especially the way in which she used to sing hymns as soon as she got up every Sunday morning and also her keenness to get to church before anybody else did.

On graduation she entered St. Margaret's Girls' School in Tokyo, and for a year entered fully into the joys of a boarder's life. But in December 1920, at the time of the great influenza epidemic, she caught the disease, and from influenza went on to pneumonia and from pneumonia to lung trouble. She was taken into St. Luke's hospital and while she was there we were summoned by telegram to her side. She managed however to turn the corner but in the April following she was again in a very serious condition. The doctors gave her only two weeks to live. When I

heard this I went up at once to Tokyo and tried everything possible, including all sorts of patent treatments, but without success. As there seemed no hope of her recovery I decided that all I could do would be to give her anything she wanted so that her last days might be entirely happy. Nothing gave me greater pleasure than to see her smile when I brought her some little thing for which she had asked. I am afraid that not everything was good for her, but it was wrapped in love. After two weeks in spite of the doctors' prophecy she began to get better, and by September we were able to make definite plans for her removal to some country place where she could convalesce. Her recovery shewed to me convincingly the power of love.

During her illness her faith had proved so strong that she was able to triumph over her suffering. Not one word of complaint crossed her lips during the four months that she was tossed with fever. She was at perfect peace.

Just, however, at the time that she was to leave hospital she caught a fresh cold, which led to a recurrence of her complaint. She gradually faded away and on December 1st passed over. During her last months, when the fever was high, her faith enabled her to endure. Amidst it all she seemed to be filled with a quiet and calm which made a deep impression on those who attended her. One day when some friends from school had come to see her, they asked if she had any special hymn she would like them to sing. At once came back her reply: "Nearer my God to Thee." After they had finished they realized that she knew what the end would be. One day shortly after, when one of her teachers came to see her, she asked her whether she feared death. "No" came back her reply, "it is going to God. Only joy. No fear."

A week before she passed away quite a number of those who came to see her noticed the glory on her face and her sense of absolute serenity. The night before she died a friend of mine of whom she was very fond came to see her with a present of some cakes. She thanked him and the nurses for their kindness and then asked that she might be raised a little in her bed. In that position she talked to them for a time and then gently fell asleep. She seemed to be so peaceful that I thought she might last a few days more, so, as I was very tired, I returned to my rooms. But



early next morning before dawn a message came from the hospital and though I hurried round at once it was too late. She had passed away.

As I looked on her form, a sense of spiritual exultation came over me such as I had never known before. I had witnessed many death-beds, but none like this. My feeling was different to any previous one. The body lay there but it was not my daughter. It soon would go to corruption. If that were the end of all, then from a materialist standpoint man is valueless indeed. A purely scientific explanation was not enough. On the contrary as I looked on the body, I could feel no sorrow, I could shed no tear. That was not Fumiko. Or if it was, it was Fumiko without a spirit. Apart from the body my daughter's spirit must exist—somewhere. It was all very mysterious. I turned from the body and looked up to heaven, as if I could see her there. What was the reason of this strange experience of soul, an experience I had never known before? Was it simply because I had lost a daughter beloved? Or was the underlying reason something greater, love itself? The object of my love was lost; I could not hope to see her again in this world. But I believed she still existed and in that belief I found comfort. My hope revived; my sorrow disappeared.

This experience gave me a deep conviction that man was both body and spirit, not body alone. The body is but the temple. The temple may be destroyed but the spirit only leaves it. Her deeds inspired by faith, her victory over suffering, her sacrificial love, her faith itself, enabled her to recover when all hope had been given up. This fact had made a great impression on me, I realized that I too needed faith. I had decided that I too would enter faith—if she recovered as a token of gratitude to God; if she died, to commemorate her life. I decided that I must confess my faith. So after her death I took the step and was baptized on Christmas Day.

As a result of her death my son also became a Christian and the whole family today follow our Lord. But it was by her sacrifice that we were saved, for even a little child with a pure faith can have a great influence.

## A STUDY IN LICENSED PROSTITUTION

---

GUMPEI YAMAMURO

The Salvation Army commenced operations in Japan in 1895, and five years later, with the opening of the Tokyo Rescue Home, initiated its rescue work for women. It was in the year 1900 that Article 90 of the Civil Law, which declares that any procedure contrary to social order and good public morals is illegal, was applied to Keepers (Licensed House proprietors) in relation to prostitutes, emphasizing the fact that the former may not, within the law, compel the latter in any act of prostitution. In order to explain Salvation Army policy in regard to its Rescue Home, and the possibility of free cessation, a special anti-prostitution number of *The War Cry* was issued, and when distributing the paper in the Licensed Quarters, S.A. Officers met with very strong opposition, and numbers of them were assaulted. However, the seed was sown, and from that time there came a constant stream of appeals from Licensed Quarter women requesting advice and assistance, while others took matters into their own hands and made good their escape to our Rescue Home. Several important papers gave considerable prominence to The Army's efforts, thus further testing public opinion on the subject.

The officers of The Salvation Army continued to invade the Licensed Quarters in their endeavours to secure the release of women from whom appeals had been received. While engaged in this work, many of them were very seriously injured, a thing which caused such commotion throughout the country, that the authorities were compelled to consider the question of free cessation in the light of this new agitation. Therefore, in the beginning of October, 1900, the Home Office issued a new Regulation governing prostitutes, providing for their release from the Quarters without the necessity of securing the seal of the Quarters' manager and other formal notices hitherto essential. One immediate and astounding result was that within one year of the issuance of the new ruling, despite the

number of new women added, official figures indicated a decrease of over 12,000 licensed prostitutes on the Quarters' registers. Later, however, for various reasons, the process of free cessation became more complicated, but from these early beginnings The Salvation Army has continued to seek the complete emancipation of unfortunate women who come within the clutches of those people who prey upon their youth and beauty.

The number of women who have passed through our Homes (other Homes have since been added) now exceeds seven thousand. During the year 1931, 240 were received at the S.A. Receiving Home, Tokyo, classified as follows:—

a. Licensed .....	107
b. Unlicensed.....	61
c. Geisha... ..	<u>72</u>
TOTAL .....	240

A recent study of 100 ex-licensed prostitutes, who passed through the above named Institution, exposes present-day conditions of licensed prostitution, and throws considerable light on the question of the possibility of release from the profession. Two of the greatest problems which confront the "rescuer" are:—

1. Money in advance or *Zenshaku kin*.
2. Licensed house proprietors or keepers.

Taking them in the order given—

### 1. Money in Advance

It should be remembered that already sixty years have elapsed since the issue of Act 22 of the Judicial Department (1872) in which reference is made to licensed prostitutes and geisha as having lost their human rights, and, therefore, being no different to animals, and that it being unreasonable in men to demand of animals repayment of debts, in regard to prostitutes, gold and silver loaned or other debts incurred need not be refunded by them. Again, more than thirty years have passed since, in accordance with the aforementioned Article 90 of the Civil Law, the possibility of free cessation was given effect by law. Right up to the present time, however, keepers continue to contract with women, loans or



money paid in advance, and to demand that it be repaid by the prostitution of their victims. Although *zenshakukin* supposedly represents a loan, the transaction more closely resembles *minoshirokin*, implying that the woman is bought as a slave for a certain sum.

Under the pretext of money in advance, women *are bought or sold* at anything between ¥50 and ¥3,000. In the case of one for whom the comparatively large sum of ¥1,000 was paid, the following may be regarded as a fair example of the disbursement of the money:—

Brokerage .....	¥ 100.00
Clothing and furnishings .....	250.00
Documents, traveling, etc. ....	50.00
	<hr/> 400.00
Balance to prostitute (although in the majority of cases, to her representative) (60%) .....	<hr/> 600.00
	<hr/> ¥1000.00

A study of the income of a licensed prostitute proves that comparatively few are able to pay off their original loans. Of the 100 cases under review none were able to repay the money advanced, indeed, they all, without exception, had increased their debts to the keepers. We are informed that at the Yoshiwara the keeper receives 75% of the income and the woman 25%. Thus, if a guest pays ¥2.00, of this amount ¥1.50 goes to the keeper and 50 sen to the prostitute, who, however, from her portion, must pay 60%—30 sen—towards the repayment of her loan. Therefore, her cash income is the balance—20 sen! In other Quarters various systems of calculation may obtain, but the nett result, so far as the woman is concerned, is similar, although in some places it is decidedly worse. Hence, for the sale and ruin of their chastity and health, prostitutes receive, at the best, but a few sen, from which they must provide clothing, cosmetics, etc. Little wonder then that they not only fail to repay their loans but inevitably increase them, even though they have numerous guests!

As showing the amounts advanced to the women, and the position of the money at the time of their release from the Quarters, the following comparison is of interest:—

*Position at time of contract :—*

Highest sum paid (zenshaku kin) .....	¥ 2,400.00
Lowest sum paid ( " " ) .....	50.00
Average per woman ( " " ) .....	747.10
Total advanced for 100 women.....	74,710.00

*Position at time of release :—*

Highest debt (to Keeper).....	¥ 3,300.00
Lowest debt ( " ).....	200.00
Average per woman .....	1,096.04
Total debts for 100 women .....	109,604.00

As the table shows, the average increase in debt during the time these women served their keepers was ¥349.00. This clearly indicates that, generally speaking, terms and conditions are such as to make impossible the reduction, much less its entire clearance, of the money owing to the Keepers.

Let us look next at the Period of service in the Licensed Quarters :—

Longest period .....	16 years
Shortest period .....	1 month
Average period .....	4 years 9 months
Total service (100 women) .....	474 years

For the larger sums of money advanced it would naturally be argued that longer periods of service would be essential to their repayment. The facts of the present study, however, prove otherwise, and point very definitely to increasing debt with increasing years of service. It is generally accepted that the keepers retain the women until every vestige of money-earning capacity has gone, together with their youthful vivacity and gay countenances, after which they are of little value to them.

## 2. The Keepers

Keepers are legally recognized as being in the business of letting rooms, but they have no legal authority to restrain the women or abuse them. Unfortunately, however, they are, in numerous instances, guilty of both offences. For example, keepers not only compel women in regard to prostitution, but seldom allow them any choice in the selection of guests. Even if the guest is

infected with a loathsome disease the woman must entertain him, and, if she dare refuse, must be prepared to endure the brutalities of the keeper, and often herself pay the fee!

Again, in certain Quarters keepers are liable for the medical expenses of women who have contracted venereal disease, but undoubtedly many evade their responsibilities in this connection. The prefectural authorities provide treatment for such women, but, of course, the keepers know that their women cannot earn money while in hospital; and again, accommodation is limited. But they often permit women so affected to apply alum rather than have the matter properly attended to, an essential condition governing the Licensed Quarters. Other keepers, more insolent, send old women to the waiting rooms of the hospitals, where, with a certain apparatus, they denude the affected parts so as to enable the women to pass the medical test. It is said, also, that some of the attending physicians are not above accepting a consideration by which the examination of the women becomes very largely a matter of form. Although, of course, Keepers would prefer healthy women, money is their first interest, and even when the women are ill, compel them, often by physical force to serve their guests.

As stated earlier in this article, keepers' earnings are much out of proportion to those of the women. Even so, however, by taking advantage of the ignorance of many of their employees, they falsify accounts and thus increase their incomes. Further, they derive excessive profit from food. We understand, that at the Yoshiwara, for a fifty sen dish of raw fish, one yen may be charged; for a twenty sen dish of pickles, forty sen; etc. Generally, food is ordered from restaurants and keepers make at least 50% profit.

Licensed Quarters women are generally insufficiently fed. It is expected that they will eat with their guests, but the latter are irregular, and although food—of a sort—is supplied by the keepers, it is usually poor in quality, and the women themselves have to buy what they can afford. Those who have little or no money naturally request their guests to give them food. One woman was informed by her keeper that nourishing food causes poisons to infect the skin, and, therefore, gave her only *miso* soup and cooked beans—over a period of three years! Keepers also make handsome



profits on the women's clothing, for they have contracts with cloth dealers, and the women being at their mercy, are unable to make their own terms.

Although there is a movement afoot to allow the Quarters' women to leave the houses whenever they wish, they really have little opportunity for wearing *geta* (Japanese clogs) and breathing God's pure air, except when receiving medical attention at nearby hospitals. Keepers of course do not inform them of their right, by law, of free cessation, and without this knowledge they continue to submit to shame and suffering at the hands of the keepers, and for their financial profit.

### Contact with the Salvation Army

In regard to the hundred women constituting the present study, it may be of interest to note how, in spite of the awful conditions and restrictions under which they labour, they come to The Army for assistance:—

Informed by guests .....	60
Informed through papers and magazines .....	24
Informed by friends who themselves have been released from the Quarters.....	10
Others .....	6
	<hr/> 100

That they came firmly resolved to achieve personal freedom or die in the attempt rather than return to the Quarters is evidenced in that fact that many when received, were in possession of daggers, razors, poisons and other drugs, and even gasoline!

Following varying periods in The Army's Home, the disposition of these women now stands as below:—

Married and with homes of their own .....	35
Living with and assisting parents .....	30
Living with relatives .....	13
Living with friends as helpers .....	6
Address unknown .....	5
Saleswomen .....	4
Domestic service .....	4
Factory workers.....	2
In the S.A. Home .....	1
Total .....	<hr/> 100

During their stay in the Army Home some of them learned to sew, and by this means are not only supporting themselves but also, in a number of instances, their families. Others in domestic service are serving faithfully and thus earning the goodwill and respect of employers. Several have entered into a true knowledge of Jesus Christ as their personal Saviour and are experiencing the great joy of leading relatives and friends to God. At New Year time and during the *Obon* season in July special gatherings are arranged at the Army's Home, and crowds of women who have been helped at one time or another spend a happy day together, and many who are unable to be present send greetings by letter or telegram.

It is impossible, in the present study, to give the stories of each of these women, but the following will serve to show some of the obstacles in the way of those who are working for their release from the Licensed Quarters.

A young woman in the Nagoya Licensed Quarters had a miscarriage, but her drunk keeper, threatening her with a sword, refused to allow even one day's rest, and forced the wretched girl to continue receiving guests, regardless of increasing bodily weakness, and increasing debt! She heard of the Salvation Army, however, and eventually made her way to the Nagoya Corps, and through the officer was enabled to come to our Tokyo Headquarters, where someone undertook her cause. Accordingly, a notice of retirement was served to the police at Nagoya, together with the necessary medical certificate which clearly showed that the woman was incapacitated and, for this reason, unable to attend in person, at the Police Station. (The Regulation provides for such an arrangement, compliance with which entitles any prostitute to have her name immediately struck off the Prostitute's Register). In due course she was summoned to the Kanda Police Station (Tokyo), and in company with an S.A. officer went there, but only to find that police officials held a petition from her mother begging that she continue her profession in the licensed Quarters. The young woman thought this exceedingly strange, as she had previously consulted with her mother as to the possibility of escape and had received her consent. She decided to consider the matter further, however, and when returning to the S.A. Headquarters was accosted by a

group of ruffians who dragged her into a waiting car and hurried off. The S.A. Officer fought with her captors, but with his arm caught in the door of the car he was trailed along the roadway for more than a hundred yards before finally being beaten off by the ruffians. It later transpired that the keeper in Nagoya had requested this party of villians to bring the young woman back to the licensed Quarters, and upon arrival in Tokyo these men sought the assistance of a professional bully who counterfeited the seal of the Mother and presented the forged petition to the Police. After being kidnapped the young woman was confined for some time in a hotel, and later taken to Nagoya by taxi and train, and although greatly persecuted by the keeper, she firmly maintained her resolution to escape at the first opportunity. As it had cost the Keeper ¥1,000 to bring her back from the S.A., he decided to sell her as an unlicensed prostitute to a north eastern town, and thus the girl was transferred. Because she was then wearing a cotton kimono which had been given her while in the S.A. Home in Tokyo, the young woman told her new keeper that it was unsuitable, and that she would like to write to the S.A. Home for her silk kimono. This she did, and the S.A. Officer thereby learned of her whereabouts and immediately requested the Police of the town to secure her freedom. Within a very short time this was accomplished, much to the relief and delight of the young woman, who now occasionally writes telling us of her happiness under the protection of an uncle.

The story is yet incomplete, however, for in a brothel which he frequented, the bully, when his tongue was well oiled, told the story of his daring, and thus imparted to a woman employee the information she craved—how to escape her dreadful existence. This woman came to our Headquarters, and very quickly afterwards two of her friends followed suit, and all are now living happy and respectable lives.

The work of securing the release of such women is often exceedingly difficult, and tremendous forces, men and money, are ranged against would-be rescuers. But their emancipation is a glorious achievement, and, under the blessing of God, The Salvation Army, through the medium of the Hikari-no-ye (Home of Light) in Tokyo and its sister Institutions in Tokyo and Dairen, and by the devotion of Officers appointed to this work, is endeavouring to bring



some gleam of hope to those girls and young women who, in many cases not of their own choosing are held in bondage in the Licensed Quarters, and who, if they but knew of the provisions of the law, would break away forever from their degrading and destructive profession.

---

## THE MOUNTAIN PATH

---

L. J. ERICKSON

Though I do climb the mountain path alone,  
Where tempests rage, and mighty torrents flood,  
I hear above their roaring heav'nly songs,  
And I am safe while I can cling to God.

In all my ways, help me, o Lord, to see  
Thy radiant angels, who are keeping me !

He make hearts as pure as mountain snow,  
My soul as calm as never-clouded sky ;  
And, though the goal be far and steep, I see  
The "calling that I press for" drawing nigh.

When fades the light, my heart's desire and prayer  
Is for His nearness at the journey's end,  
That troubled dreams, on stony pillow seen,  
May suddenly with Heaven's rapture blend.

An interpretation of number  
409 in the old Japanese  
Hymnal. Author of original  
Sugao Nishimura.

## WHAT JAPANESE STUDENTS ARE READING

---

MAY FLEMING KENNARD in collaboration with K. TAKAMATSU

From the kaleidoscope of first impressions of Japan, there remains most vivid that picture of the men students packed in the tiny earth-floored open book stalls that line Jimbo-cho, the centre of the Tokyo book trade. Here the students congregate, crowding bookshop after bookshop, poring over new books and old books, Japanese books, English and German books, industriously scanning the world's learning.

Some in kimono and long plaited skirts, some in foreign style student uniforms, shivering in the cold winds of February or sweltering in the moist heat of July, they browse intently. Always they seem superior to physical conditions. Just what was it that kept them reading thus? How eager their minds appeared to be!

That first year stimulated this first impression of the surprising zeal of the Japanese student for books. Student callers and friends were always asking questions about authors. College men spoke of reading *Thomas a Kempis*, *The Confessions of St. Augustine*, *Brother Lawrence*, and the life of that saint admired most in Japan, Francis of Assisi. A Tsuda College girl copied the whole of a borrowed copy of Carnegie Simpson's *The Fact of Christ*. An Imperial University boy was trying to translate *The Life of Alice Freeman Palmer*. Pictures and explanations in Bailey's *The Gospel in Art* would entertain for an evening. How refreshing this lack of American blasé spirit, this unembarrassed interest in serious things!

Was all this a true index of the Japanese student mind?

Twelve years' experience with students is replete with impressions like those of the first year. The crowded book shops are by no means limited to the bustling capital. Three hours north in Ibaraki, that most reactionary of prefectures, the bookshops everywhere present the same scenes. Hirano's, the principal bookstore in Mito the capital, is every inch as crowded with the same throngs of students. The only difference is that now after twelve years the plaited skirts of the boys are less in evidence, and even most of the

girls wear foreign clothes. The books displayed are in the usual wide assortment with shelves of distinguished authors, including some English classics and contemporary western writers with a wide variety of original Japanese works and translations. The chief interest, however, one begins to notice is not in these, but in the immense display of periodicals. Many smaller bookshops seem to have little else than magazines.

Then there are the conversations, essays, and letters of student friends. After twelve years they still fill one with a genuine amazement and the intelligence and appreciation for the best in literature, and the best in life as well. Are these, however, representative of students as a whole or are these students exceptional individuals?

Such facts as these have seemed to call for a thorough survey, so as to secure more insight into the thinking of students and what they are actually reading. Accordingly, at the request of the Editorial Committee of the *Japan Christian Quarterly*, a simple survey has just been attempted to ascertain what students are reading today. A period following the spring vacation was chosen, as this is the beginning of the academic year in Japan and the time when the students are least busy in preparing for some kind of examination.

The students in a class or more of eight representative universities and colleges and in the Bible and discussion groups of two student workers were asked to write down the names of the Japanese and English books and magazines they had read outside of school during the two weeks following the spring vacation. The survey was not confined to Christians schools and the entire period would not cover more than a month.

In the English Literature department of one of the institutions, comments on the books read were asked for and the names were signed. But in the other classes there were no signatures, and, for the sake of genuine results, the investigation was deliberately made informal. Among the Bible study groups, one leader discussed with his students their reasons for reading what they had reported. Another omitted the use of written slips but talked with his groups about their reading and with those working with them in some capacity or other. One student worker has had countless conversations on these themes with students but had made no formal investigation at this time.



About a thousand of the lists turned in have been examined by Rev. K. Takamatsu, D.D., of St. Paul's University, whose report is as follows:—

“So many titles of books were received that we can build up a fairly good sized library. The number of the books are several times bigger than the number of the students. There are very few of the same books mentioned by more than five students. There is practically not one single book read by more than twenty students. This is most astonishing when we consider the number of the students, which is about one thousand in all.

“Books on Marxism which are supposed to have been very popular among students are not really read very much if we judge from the reports, except in one school where out of twenty-five students fifteen read books by Marx, Engels, Lenin, Bucharin and other Marxians. Whether in other schools the students were afraid to be frank or really they do not read much of Marxism we cannot be certain. But I myself am inclined to think that there has been too much exaggeration about the popularity of Marxism. The librarian of Hibiya Library told me two years ago when Marxism was most popular, that only a very small number of the readers in the library were reading books on Marxism and even those few were not serious readers. The special phenomenon in the one school may be due to a special list of reference books available, but I rather doubt whether they really all read these books they put down on their paper. Students rarely read through the heavy books. Of course in some schools there were a few students who said they had read no books at all. So those in this other school may be at the other extreme and have read so many books in such a short period. As to religious books the same institution again seems to be at the top. Eight books of a religious character were read. As these students were specializing in divinity and sociology, their reading must be regarded as an exception.

“Novels by far have the largest number of readers. Next comes those on social problems; then follows philosophy, religion, etc.

“In other than the one school quoted, very few books of a religious character are reported, and no one book seems to have been read by more than two students, except the Bible and Mr. Iwahashi's *Stars and Bread*. The former was mentioned by just a few and the latter was mentioned by two.

"In regard to periodicals *Kaizo* (Reformation) is at the top; then comes *King*, *Chuo Koron* (Central Review) and *Bungei Shunju*. Moving picture magazines are very popular. The fact that women's magazines are quite popular among young men is also a noteworthy feature."

The members of the sociological class of twenty-three fourth-year men in another institution mention far more magazines than books, each naming from three to twelve magazines, and nine reporting rather vaguely the names of twelve books. Among the latter, the Bible occurs once, and a book on Marxism and religion once. No book is mentioned twice. Periodicals on Criminal Science and Criminal Psychology are mentioned. Film magazines are named repeatedly. One student has read five magazines in or on Esperanto. The whole sounds genuine. These students are not as highly specialized as those quoted from the other social science class.

As is to be expected, students who go to special classes outside of school seem to be a little more serious. Out of sixty-one of them in one worker's discussion groups, several mention material on China and Manchuria, with other political and social questions. *Facing Our Social World* and *Marxism and Christianity* occur three times; Kagawa twice; Tolstoy twice; Iwahashi once; and *All Quiet on the Western Front* four times. They borrow up-to-date books from this leaders' library. Magazines again excel in number. They explain the popularity of those for women by their number of easy digests of political, diplomatic and economic events.

But again we cannot generalize. The other student worker's group lists only the name of novels. Among these are two by Arishima, one by Natsume, and two by Kagawa. They do not mention books on religious and social problems.

Among Japanese writers, only Soseki Natsume is repeated frequently. He is read most widely by younger students who say he is "a world novelist who writes on deep philosophy of human life." Tsurumi's biography of Napoleon is praised by one student, and T. Baba's *Criticism of Great Men in the Present Age in Japan*, for "it inspired me by strength and power" by another. They are the only two biographies mentioned. Only one of these students reports any reading on social or economic problem as such, and although the book was in Japanese and by a national, he says, "It was

not interesting." A few, however, give names of new proletarian novels by Japanese writers; three mention Michael Gold's "*120 Millions*" in English, and three have read books by Upton Sinclair.

One writes enthusiastically of *Eibei Shin Shisen*, a new anthology of poems of England and America today, by Makoto Sangu, "This translation and the poems quite satisfied me. I copied the whole book, though it was rather hard to do so."

Of English novelists, by far the most votes are given to Hardy who is frankly admitted to be the most popular foreign novelist in Japan today, for "There is no striving against one's fate." One man admits his popularity and all the "proper" things, "his mastery of style, his close observation of life and poetic prose," but confesses "disappointment and wanting something different," which he finds, along with more interest in *Sons and Lovers*, by Lawrence, "because it filled up the gap in my heart left untouched by Hardy."

Lacadio Hearn comes next. They speak of admiring the man and his writing and of being able to understand him. Two mention Dreiser's *An American Tragedy*, "not only an American Tragedy." Eugene O'Neill's *Thirst* was read by one man "again and again." *The Virgin Soil* by Turgenev is appreciated with like intensity. "Interesting books do not always move us," says this reader. "I shall never forget this book nor get rid of its influence, I feel sure."

Though there are many translations now of foreign works, they give rise to frequent complaint. Indeed sometimes the original makes easier reading. *Les Miserables*, read by many, is an example. "It is disappointing because tedious and we don't understand the words." The same thing is said of *The Tale of Two Cities*. The subject is popular but the English is preferred. However, the one yen series of translation of world's great literature is welcomed, as is that of great Japanese books.

Students try to read the classics because of not wanting to seem ignorant and because they are inexpensive. Outside of school they rarely finish them. Both motive and outcome are significant. They all prefer contemporary writers' books. These last, however, they find too costly.

Books are liked for their pictures again and again. For instance, one says, "I could enjoy Hendrick Van Loon's *Story of Mankind* because it has many pictures that help to understand."



Another, "the five pictures of *A Day with Browning* helped me much in understanding the poems." A third, "I can't read German, but the more than two hundred pictures of the book *The Storm of Mont Blanc* made me ecstasy"—this from one who read only on mountain climbing.

Three write of religious subjects, among which are *Jesus of Nazareth*, and *They Call Me Carpenter*. One seems to be religiously seeking.

Again there are listed countless magazines, on every possible subject. Writes one, "I have read many interesting books but I like the *Photo Times*." The more solid ones like *Kaizo* are read the most, but few students read them through. One notes the many new magazine titles started since February, among which occurs frequently *The New Spirits in American and British Authors*. *The Rising Generation* and *English Student* help also with knowledge of English books and language. The articles in many such periodicals about books and writers enable students to give the impression of knowing many foreign books and authors. They know something about many more than they actually read.

The reading of women students is no easier to classify than that of the men. There is an even greater variety in reports, as books written especially for girls are included.

Even girls who are fairly interested in newer books often write of being moved or influenced unaccountably by the cheerful courage of a Jerusha Abbott in *Daddy Long Legs*. Among English novels, *Jane Eyre* and *The Mill on the Floss* are favourites. Some of them, however, are impatient of the standard books offered them, like one who said, she did not enjoy *John Halifax Gentlemen*, because "I do not like a Christian gentleman." Probably she did not know what such a person is. Those who care most for literature do not show much interest in economics and sociology. One mentions buying books on these subjects because she should, but she clings to the old favourites. The variety of choices and the reasons given in an English poetry class of eighty, each of whom was asked to name her favourite poem, show not only appreciation but a tendency toward independent and original thinking, that would not have appeared four or five years ago.

Those who like more radical writing, whatever their numbers,

are heard most loudly. The Christian students among them especially want more material on social problems from a Christian point of view. The motive given by some is to combat Marxism. One even claims that Raushenbusch's *Christianity and the Social Gospel* is not modern enough. Most, however, find that such books are too dry, too unsuited to Japan, or too difficult to read.

The most encouraging movement among women students is that of the student department of the Young Women's Christian Association. At the Gotemba Student Conference in 1931 the students decided to study literature on peace. But they were discouraged to find that aside from the translation of Kirby Page's *The Sword or the Cross* there is practically no material for such reading. Undaunted however, they are doing some translating so as to have an outline course for the thirteen affiliated schools next year. It is based on Wilfred Wellock's *War as Viewed by Jesus and the Early Church*. Some of these Christian students have translated *On War* by Jessie Forsythe for a Christian paper. They have held meetings for peace in the North, East, and West districts of Japan, but feel desperately the need for more literature. If there were only a thrilling peace novel!

In connection with a voluntary course on Christian Thought in English Literature some women students are reading *Ben Hur* in English. There may be other special women's reading groups going on, but they are not recorded at the national offices.

Foreign teachers can quote unique reading indefinitely, but it seems to be done by the chosen few. Students of Japan are not taught library methods. It is only rare individuals who read outside the subjects in which they are especially interested. Japanese and other teachers say that we generalize and overestimate too much assuming that students read more than they actually do. They aspire to climb but rarely persist. Of the immense amount of time spent in study comparatively little is true digging. The majority are curious tasters.

Westerners abroad cannot realize how much of the lives of Japanese students go into studying for examinations. They learn by the text-book method. Very few are trained to do reading on their own initiative or in research work. Moreover they are not by nature propagandists or promoters. They are also reticent and do

not have our warm friendships. They do not seem to circulate books or discuss them much among themselves. For such reasons, it is always hard to keep a church library going.

Besides this, the Japanese language itself is a thing too difficult for them. Relatively few become at home in the varieties of style and vocabulary.

On social questions they can find any amount of superficial discussion in the magazines. This will account in part for their failure to list more books on social problems. The prevailing tenseness of the authorities on subjects may also explain something of this.

A feeling of genuine surprise still remains at the fewness of religious books that are listed, the more so in a nation with such a religious spirit. One important cause is the scarcity of such books in the bookshops that they browse in. Suitable religious books are seldom accessible save in specialized stores. Another reason seems to be their idea gathered from contacts with the West that religion has gone out of fashion. Guided so by propriety, they are therefore inclined to be apologetic about religious matters. Yet another reason is that Christian books are usually too difficult. Even Christian students do not understand the technical language of most Christian writers. Other Christian literature is too childish, in presentation and content. There is a new beginning in publication of simplified editions of English classics. We need more of that same spirit of Christian publications in Japanese; more of a selflessness that will treat great themes in plain language.

We need more, rather than fewer books. How long will literature be regarded as a luxury to missions, so that they are listed last to be indulged if funds remain? There is also not enough variety. Books must appeal to both minds and hearts, and be truly human. They must also educate the will. The prices charged must be dignified, but reasonable.

What does this survey show? Perhaps above all else the limitations of what we learn by survey.



## THE KOREAN CHURCH IN JAPAN\*

C. A. CLARK

Work among Koreans was begun in 1909 when the General Assembly of the Presbyterian Church of Korea sent over one of its first seven ordained pastors and pioneers, Rev. Han Suk Jin, for a four months' survey. He found a large group of Korean students in Tokyo city and organized a church among them, baptizing a few members and appointing leaders. The Korean Y.M.C.A. had been working over there for a couple of years even before that, and all down the years the church and the Y.M.C.A. there have cordially cooperated, the worship meetings now being all held in the Y.M.C.A. building, since we have not been able to provide a separate church.

In 1910, when Pastor Han reported the situation to the Assembly, an Elder, Pak Yung Il, was sent over to take charge of it, and he worked there seven months but was taken ill and came home and died, leaving the place temporarily vacant. During this interval some of the Methodist missionaries from Korea happened to pass by and they proposed that the work be a union one. Another Elder, Yim Chong Soon, now pastor of the West Gate Church, Pyengyang, had already been sent to take up the work there, but he was recalled in 1912, and, in his place, Rev. Chu Kong Sam was sent to be the representative of both denominations in the union work. It was arranged that thereafter every two, or at most three, years the pastor would be changed, a Methodist and Presbyterian taking turns. That policy is still in force.

From 1912 until about 1922 this single church in Tokyo for students was the only one existing, although some of the pastors there branched out and established outstations at Yokohama and at times in some of the villages around Tokyo where factory workers were beginning to appear.

In 1920, so many Koreans had been flocking to the district around Kobe and Osaka, mostly people from south-eastern Korea,

---

\* Reprinted from *The Korean Mission Field*. May, 1932.

that the General Assembly gave a small subsidy for the renting of a place of meeting there, and put the work in charge of some Korean theological students who were taking post-graduate work in the Southern Presbyterian Seminary in Kobe.

The following year the work had grown so large that South Kyungsang Presbytery raised money to send a regular worker there for several months, and General Assembly, upon the overture of that Presbytery, asked all of the Presbyteries in Korea to take special offerings to supplement that fund so that a man might be kept permanently there. Rev. Kim Ee Kon was sent and supported for some months, but finances failed and he had to be dropped, though he stayed on for over a year at his own charges and cared for the work.

In 1923, when Dr. W. N. Blair went as Fraternal Delegate from Korea to the Federal Council of Missions in Japan, he laid before them the need of this work and asked them to unite with us in extending it by placing a second pastor in the Kobe district. He pointed out to them how difficult it would be for them to deal with small groups of Koreans here and there, since they did not know the language or the people, but showed how that they might help share in the evangelization of this large alien population in their midst if they would contribute to what we were doing and let the work be carried on as a unit, our work and theirs. They cordially agreed and the next year began contributing ¥500 a year. They have increased that little by little until they are now giving about ¥1,000 a year. In 1924 a regular pastor was placed in Osaka.

That same year overtures were made to the Korean General Assembly and to the two Methodist Conferences urging them together to provide ¥2,000 a year in order that we might locate a third man in the southern island of Kyushu, where there are now perhaps 50,000 Koreans, some of them students, but most of them workers in the coal mines and factories there. In 1926 that money became available and since that time we have had a pastor located there.

The Canadian Presbyterian Church, in the division of Mission fields made with the United Church of Canada, lost its field in Korea. Rumour said that some of its missionaries who had not gone over to the United Church would welcome a call to some field where Koreans were living, so the Committee sent a call to that

Church to send someone out to cooperate with and have direct contact with the Korean Church in Japan.

A delegation from that Church was just about to come out to the East to survey its fields and lay plans. They came to Korea, met the Committee of the National Council of Korea and agreed to join their resources with ours for the founding of one "Korean Christian Church" in Japan. Rev. L. L. Young and his wife were immediately located on the field. Since then, four single ladies have come out to join the work, and the arrival of another man is expected soon. Those who have come thus far are all living in Kobe.

So much for history, now as to the actual situation today. The writer has been associated continuously with this work since 1912, but was amazed to find how great the work has grown since the Canadian Mission force arrived. As we have mentioned above, there are probably 400,000 Koreans in Japan today, though exact figures are impossible to secure, since the Koreans move around so much and are continually coming from and going to Korea. There are 100,000 in and near the city of Osaka. A few years ago they used to try to hide their nationality by wearing Japanese dress. Today that is changed. The men generally wear Western dress or occasionally Japanese dress. The women nearly all wear their Korean costume, and one sees them everywhere, on the streets, in the street-cars, in the shops, in large groups by the roadside. In places there are whole villages where there are more Koreans than Japanese. The effect is astonishing when one first sees it. They are no longer aliens in their own thinking over there. They walk around as though they owned the whole place, and why not when they have becoming citizens of the Empire?

Incidentally, when they get there, they seem to shed those mild dispositions which make them so friendly and lovable in Korea. As a result, they are not overly popular with their Japanese neighbours. In many places the house-owners refuse to rent them houses at any price because, if Koreans move in, the Japanese house renters near by will begin to try to move out. But this is not true of Christians. In a number of cases when landlords found applicants were Christians, they withdrew their objection.

It is most unfortunate also that quite a large part of those who have crossed over are not Korea's best. They are those driven



abroad by the sharp spur of poverty. That, too, has spread abroad among the Japanese an impression that Koreans are not desirable neighbours. It is natural that these people should be the first to go over. The first Japanese who came to Korea were not the sort of which the best citizens of Japan were proud. In time this will right itself automatically, but at present it constitutes a great problem in our Christian work. Most of the better class of Japanese simply despise the Koreans and want as little as possible to do with them, they say. I was told that no Korean merchant had yet been able to establish himself in Osaka unless he concealed his nationality. The Koreans have a large market near one of our churches in Osaka. They say that almost no Japanese ever come there to buy.

Practically the whole Korean population in Japan is more or less on the move so that it will be a long time before we can hope for strong, established, self-supporting churches. One just gets an organization perfected when a factory or mine closes down and the congregation has perforce to move on to some place where there may be a place for a livelihood. This, too, will automatically right itself in time, but just at present it is a difficulty and a problem.

Another problem is produced by the relative youth of the Koreans who have gone over. The average age of many of the congregations seems near thirty years old or younger. There is apt to be no balancing flywheel in a church like that. Tiny disagreements are apt to become major quarrels. Old folks often move too slowly, at least too slowly to suit the rising generation, but, at any rate, they hold things steady until they can be decided more rationally. The young men and women of these churches are a glorious asset, but experience has shown that friction develops easily over there and all church workers need a lot of grace and Christlikeness to hold things running smoothly.

Many of the Koreans are doing extremely well financially, far better than they would have done at home, but thousands are desperately poor and next to starving. It is difficult to build up a self-supporting church from people who are so near the extreme verge of subsistence.

The size of this work, as I said before, is most astonishing. Mr. Young last year reported 35 meeting places. Today there are 42 within the purview of the cooperating group of workers and, in

addition, there are 12,000 Koreans in South Saghalien where one good woman has organized a church and does the preaching herself. In North Saghalien there are said to be three more churches, unshepherded, and three more away up in Kamchatka. As to the 42 groups of which we know, two are in South Saghalien and two are in the northern island, Hokkaido, where we have one pastor located; five are in the area around Tokyo-Yokohama with two pastors; seven are in and around Nagoya with one pastor; four are in and around Kyoto with one pastor; ten are in and around Osaka with two pastors; two or three in Kobe where Mr. Young lives; four in the southern island of Kyushu with one pastor, and it is hoped soon to have another man in Shimonoseki who will care for the church there and those at Hiroshima and various points near. Every corner of the land has been touched except the island of Shikoku and we already have work at Wakayama facing it across the strait, and will cross to Shikoku as soon as we can finance another worker. The whole task is blocked in at least and we're tackling it in a somewhat adequate manner.

There are approximately 4,000 Korean Christians now and I was told that about half of them have been won since they went to Japan. There are eight pastors, besides Mr. Young and the ladies of his Mission, giving full time to the work, also ten evangelists, three full time Bible women and two part time women, and five kindergartens with seven teachers. In Kobe, Osaka and Tokyo there are many Korean students in the various theological seminaries and many of these cooperate even to the extent of taking practically full charge of some of the groups as helpers under the ordained pastor.

The missionaries in Japan have been helpful, almost without exception. Although leaving the work grouped in the single "Korean Christian Church" organization, they have in many places, in addition to the grants which their Missions have made to the work, assisted individually by lending buildings rent free, or by helping with travel funds in the reaching of distant offshoot groups, or even in helping with small cash grants to the theological students for their travel or other expense. The two Bible Societies there, each in its own district, have helped by providing Scriptures in Korean, and by providing the salary of colporteurs. There is one working now in the Tokyo area, supported by the American Society

and one in the Kobe area supported by the B. & F. Society; this man had over 8,000 sales last year.

The work in Japan will always be more expensive to carry on than that in Korea. Rents are very high, and land is so expensive as to be almost prohibitive in price. The congregation at Sekama, near Himeji, was the first one to get its building. Two congregations in the southern island of Kyushu and one in Kobe have their buildings erected and paid for, partly helped from Korea or by the missionaries in Japan. A fourth congregation is now gathering money for a central church in Osaka, where it is most needed, for the congregation which gathers there must meet in the Japanese Y.W.C.A. building. That Association has been most generous in lending the rooms, but it is naturally more or less embarrassing for them and their work to have 100 or so young men gathering for mornings or evenings several times a week, and the Korean work also has to plan continuously so as not to abuse such generous hospitality. When this new building is provided several of the present ten congregations will join so that its congregation to start with will number over 500 and be among the largest Christian congregations in all Japan. The congregation in Tokyo numbers from 80 to 250 and fluctuates continually. When it is at its top limit, that congregation is about fifth or sixth in size of all the Christian congregations in that great city.

One of the objects of this visit to Japan by one of the Korean Methodist pastors and myself was to discuss the matter of a Constitution for this growing Church. Being jointly supported by so many different organizations, it did not seem best to use the Constitution of any existing denomination. It seemed wise to write a mediating one. Fortunately the recent reorganization of the Methodist Church in Korea has brought its form of government into a shape so similar to that of the Presbyterian Church of Korea that the construction of a new Constitution to embody the best in both of the older forms was not difficult. It is hoped that the suggested Constitution which was worked out will still further help the new Church to grow in self-support and self-propagation and self-government. If this Constitution is approved by all concerned, a new Christian Church will be born.

We here in Korea, who have cooperated in this work since 1912,



should extend our thanks and grateful appreciation to Mr. Young and his Mission, and to the Canadian Presbyterian Church behind them, for coming to our help just when they did. We had done all that we could at that time and the work was getting beyond our powers. No Mission in Korea was willing to spare a worker to go over there. In the providence of God the Canadians came and saved the day.

Not only did they come and take over the work for us, but they played fair all along the line. They pooled their resources with ours for the glory of the Lord in creating one single "Korean Christian Church" in Japan. They did not try to make it the "Presbyterian Church for Koreans," though, for the last few years, they have done two-thirds or more of the work. Under the new Constitution, they will not control the growing Church either. It will rule itself and they will cooperate with it as our Missions cooperate with the independent Korean Churches in Korea.

---

To the heart aglow for Thee  
The Valley of the Shadow  
Is like sunrise on the sea!

Utsunomiya, a Leper.

Translated by L. J. ERICKSON

## INDIAN AND JAPANESE EDUCATION\*

---

L. J. SHAFER

A comparison of the Christian educational situation in India, as described in the Lindsay Report, with the existing situation in Japan reveals so large a number of common elements that it deserves the closest attention of those engaged in educational work in this country. It may therefore be not out of place to put down a few of the lessons it contains.

In the first place, the situation in both fields calls for a radical re-evaluation; conditions present something of the nature of a crisis. The Lindsay Commission went to India to consider, "whether in a changed and changing India a policy which was wise in the past is still wise in the present and is likely to be wise in the future." The recent visit of a similar Commission to Japan clearly points to a like necessity in this land to-day.

Some of the criticisms of the Christian college and secondary schools of India sound as though they had been made with our Christian institutions in Japan in mind: "the relative standing of Christian colleges is not so high as it used to be; they are not getting the best students: under the great pioneers Christian education, besides being Christian was foremost in educational quality, as on the whole it still is in the case of girls: nowadays in the men's field it is at the best only a little better in educational quality than what is supplied in non-missionary colleges, and much of it falls below its best." With regard to High Schools the report says, "Educationally they are on the whole distinctly inferior to the Government High Schools" and "it can hardly be denied that the teaching of religion in most of the High Schools is inferior to the teaching of almost any other subject." The analysis of the question of the size of the institutions sounds most familiar: "We find college after college feeling that if it was to carry out its missionary purpose properly, it ought to be of a certain size, but confronted with the financial impossibility of doing without students' fees" it

---

\* *Christian Higher Education in India.* A. D. Lindsay. Price 3/6. 404 pp. Published by Oxford University Press.

has increased the size of the student body beyond the maximum number for efficient accomplishment of the Christian purpose of the institution.

The criticism, however, which is most fundamental and also most pertinent to the situation in Japan, is that which points out the weakness of Christian education in India due to a divided purpose or what is also characterized as a lack of singleness of purpose. Being a part of the educational system of India the necessity of producing students that can pass examinations to higher institutions presents an educational aim not necessarily related to the missionary aim of the institution. This leads in practice to the "opportunity theory" of Christian education, viz.- that the educational work is done because it provides the Christian teachers with the opportunity of religious teaching and influence. At the same time, the Christian teachers are likely to be so much occupied in the work of maintaining these opportunities that they do not have time to use the opportunities thus created. This situation may equally well result in an emphasis on the missionary aim, which tends to minimize the educational purpose of the school. Both of these alternatives are certainly presented to us in Japan and both are illustrated in the actual school situation in our schools. Probably the latter is as common as the former with us.

There are several proposals made to correct this fundamental defect. One calls for a larger number of teachers with fewer hours of actual teaching so that there will be more time available for free intercourse with the student body and a more effective personal influence. The most important suggestion looks to the unification of the institution by the way of the curriculum. This may be difficult for us to carry out in Japan within the Government system but it most certainly merits careful consideration. The discussion of this question starts with the statement of Dr. William Miller that "the Scriptures were to be the spearhead, all other knowledge the well-fitted handle. The Scriptures were to be the healing essence, all other knowledge the congenial medium through which it is conveyed." He felt that in teaching secular subjects the teacher was performing the Christian task as much as in the more specific Bible teaching. He repudiated the notion that these other subjects were being taught merely in order to bring students who



wanted to learn them to the institution. It is then pointed out that the modern demands of the curriculum are such that the curriculum offered in our schools is no longer the "well-fitted handle" to the spearhead of the religious instruction given. Education in a Christian College is no longer a well-balanced whole, all adapted to the one end. The task is then taken up of finding such a suitable handle to the spearhead, a content of education that will train all the powers of the mind, cure intellectual narrowness, so that the message of Christ can be heard and readily accepted. The results of this study are very interesting and suggestive, but as has been said, it presents very grave practical difficulties in the actual situation we have in Japan. If such an institution could be established as a demonstration outside of the Government system it would prove of great value, but it would seem that a solution of this difficulty has got to be found with us within the existing curriculum prescribed by the Government.

In this connection, the discussion of Christian education in Africa in *The Remaking of Man in Africa* is more fruitful for us. The emphasis in this report is rather on the communal life of the school than on its curriculum content. It repudiates the view of education which regards it as a pumping of knowledge into empty receptacles. Modern education rightly views the subject of education as a living organism, continually active and growing through constant interaction with the world around him. In dealing with the living individual, education and evangelism seek, each in its own way, the same end—the salvation and perfecting of the whole man. To be sure, certain technical skills, which education must impart, belong to other levels of life than the specifically religious; "while, like every activity in which the living whole of personality expresses itself, they may enter into spiritual purposes, they are in themselves religiously neutral." But the whole school has not only technical tasks to fulfil; it is at the same time a society of persons united in a fellowship of learning and striving. As such a society the school is realizing a spiritual purpose. The teaching of a Bible lesson is no substitute for a school community which is striving in a common life and through all its activities to express the Christian faith and follow the Christian way of life.

It would seem that it is at this point that our Christian schools

in Japan must seek to recover that singleness of purpose which formerly existed. It requires a careful definition of the aim of the school and an intelligent programme of communal activities. It will also call for more leisure than our teachers have to-day. It involves a clear recognition of the fact stated in *The Remaking of Man in Africa* that the knowledge of Christ which matters is not knowledge about Him nor knowledge of what He taught, though these are necessarily included, but knowledge of Him as a Person. Authentic Christianity is a living relation between persons. Christianity can be learned only from those who are living day by day the Christian life. The aim of a Christian school, as Mr. Victor Murray has pointed out is, not to give the non-Christian student "information which he does not possess but to get him to look at life in a new way and to create for himself and his people a new society." It follows that in Christian education the most potent influence is a life lived with the pupils.

But is there not perhaps a third element which will aid in this recovery of singleness of purpose in our Christian institutions? We have not found any reference to it in the Lindsay Report. It is mentioned incidentally in *The Remaking of Man in Africa*. May not the method of handling the subject matter of the curriculum in the class room be made to point in the direction of the fundamental aim of the Christian institution—the development of a Christian personality that will react in a Christian manner to all of the demands of modern life? This view point has been developed at some length by J. W. C. Dougall in *Religious Education in Africa*.

Is there not a class room technique that is especially fitted to the development of this sort of personality? We have already discussed this question more fully elsewhere;\* suffice to say that it is our feeling that this technique is not incidental to curriculum content and personal influence in the communal life of the school, but equally fundamental with these other elements in the school as a whole. The material of the curriculum in art and history and science should be handled in such a way in the class room that the resulting attitudes and habits of acting and thinking go to make up

---

\* Cf. "The Rediscovery of the Kingdom of God in Japan. (iii) In intellectual life," *Japan Christian Quarterly*. Vol. V. p. 333. "Christian Educational Work" *Japan Mission Year Book*. Vol. XXVIII. p. 75.

that which is Christian in the personality. The institution to be Christian must be integrated in the Christian purpose down to and up from its class room technique. The three equal sides of the triangle are curriculum content, class room technique and the communal life of the school.

A very important practical suggestion of the Lindsay Report, while perhaps not applicable in detail to our situation, is in principle as true for us as for India. In general this looks towards the unification of the Christian colleges of India in one system with a united agency in the supporting countries. There should be some way for us to implement the National Christian Educational Association in Japan so that a similar result could be obtained here. No discussion is necessary to convince one of the ineffectiveness of the existing sporadic character of our educational efforts. Our present haphazard manner of carrying on isolated institutions, each directly or indirectly connected with separate organizations thousands of miles away, should be abandoned. The Christian educational work being done in Japan should be viewed as one system, crowned if possible, with a Christian University, paralleling and supplementing the national educational system, with a distinct and definite goal for the system as a whole. It is to be hoped that the Educational Commission will make some practical suggestion for the accomplishment of some such purpose as this, as did the Lindsay Commission for India.



## THE REPORT ON CHRISTIAN EDUCATION— REVIEWS AND CRITICISMS

### 1. MEN'S EDUCATION.

**A. The Middle Schools.** The Report of the Commission on Christian Education in Japan, after giving the very able sketch of government education written by Dr. Nitobe, begins with the Christian middle schools. The Report does well in speaking of these schools for boys as constituting "the very heart" of the system of Christian education in Japan, although the statement would be still more correct if the girls' high schools were included. The Report on the whole gives a fair statement of the achievements and the present status of the Christian middle schools in Japan. It recognizes the splendid service these schools have rendered both to education in general and to the advancement of the Christian cause. At the same time it notes their defects and shortcomings, and also especially the serious situation in which they have been placed through the phenomenal growth of government education during the past quarter of a century.

The Report recommends remedies for this situation. First of all they must become superior schools that will challenge the respect of the public; and, secondly, they should become pioneers in the introduction of better educational methods,—demonstration schools being suggested, which, breaking away from the government system, would show to other Christian schools, and also to government education, what a modern school really should be.

However, both of these propositions are somewhat aside of the mark. Under the disadvantages and handicaps with which Christian education for boys and young men has to battle, it is almost impossible to develop schools of outstanding superiority; the best that can probably be achieved is a place of genuine respect alongside of the better government schools. And as for breaking away from the government system, it is as a matter of fact for boys' schools impracticable. Moreover, it will not be long before the government schools will be on to the newer educational methods of their own initiative, as was evidenced quite recently by the proceedings of the annual conference of middle school principals held in Tokyo. *The best that the Christian schools can do for their own future is to realize to the highest possible degree their spiritual mission.* This will mean that they will be doing the best for the establishment of the Christian Church in Japan; it will also mean the creation in their pupils of a quality of

character that will more and more come to be recognized as being of inestimable value to the welfare of the world. Upon this more than upon anything else depends their ultimate destiny. And it is not impossible to accomplish this within the government system. The findings of the Commission as to the need of better material equipment, financial support, and especially as to the need of endowment, are absolutely correct; these needs are critically imperative, and it is very unfortunate that they come before the Christian world at this time of severe economic depression; they dare not be forgotten.

A slight correction is needed in reference to the amount of religious freedom accorded the schools by the government as stated on page 45. The remarks of the Report apply to the five middle schools that have what may be called full government recognition; the remaining ten are what are called "designated schools," and these enjoy absolute religious freedom.

**B. The Christian Colleges for Young Men.** The report on the colleges for young men is very good, and in general can be taken as a safe guide for all thinking, both in Japan and abroad, concerning the present and future of these institutions. While critically appraising their defects, handicaps and problems, it is sanely optimistic, and distinctly stimulative to all who are interested in the future of Christian education in Japan.

The Report refers with regret to the fact that the scope of the work done in these institutions is almost entirely confined to preparation for business, or for the teaching of English and commercial subjects in secondary schools, and advocates a more adequate covering of the field of education, including especially teacher training in more subjects. Moreover, more effective training for Christian leadership, aiming at raising up men of definite Christian faith, strong personality, and clear convictions concerning the problems of life, is rightly advocated. Finally, the pronouncement of the Report upon the pressing problem of endowments could not be better put. It is very strong and very timely.

**C. The Union Christian University.** Concerning the great and long-mooted problem of a union Christian university some important decision was eagerly hoped for from the Commission. And the Commission's report states the need of such an institution in a forceful way. Without such an institution the system of Christian education in Japan is "without a capstone." Christian parents placing their sons in Christian middle schools have little assurance that they can go on to satisfactory university graduation; an imperial university they almost certainly cannot reach, and as for the existing Christian universities, they are as yet limited in scope and inferior in standing. Moreover, without a Christian university comprising most of the departments of a full-fledged university, the greater part

of the teacher-training for the Christian schools has to be done in a non-Christian atmosphere. Finally, in order that Christianity may make its true national contribution a Christian university ranking with the imperial universities is essential. "Japan is at the cross-roads." She has sacrificed much of her ancient culture and moral idealism and is "in danger of being crushed by her new materialism." She needs a new leadership, which Christianity should supply. But such leadership can be nurtured only in an institution of learning of highest rank.

However, the plan presented for the establishment of such an institution comes as something of an anti-climax. The "federated university" proposed seems almost like a side-stepping of the issue. Just to organize the present higher institutions into one federation is not likely to improve the present situation much. The examples of Oxford and Cambridge are cited. But it is an almost ridiculously far cry from a federation of colleges grouped around a vast central library in a small town, fostered by homogeneous denominational interest, and an endeavour to link together a number of institutions separated by hundreds of miles of space, as well as by a large diversity of denominational interests and institutional loyalties. At the very least, in order to give the plan any chance of success, there must be one neutral centre, a "district of Columbia," where first of all the offices of the proposed senate should be located, followed by an institute for post-graduate and research work, provided with a library, and looking toward the location of centrally important new departments of the University there. In some such way alone can the institution have any chance of success in fulfilling its high mission.

Z. DEMURA AND D. B. SCHNEDER

---

## 2. EDUCATION FOR GIRLS AND WOMEN.

The survey of women's education gives full credit to the unique value of mission schools for girls when education for women was in its pioneer stages in Japan. It recognizes the fairly extensive work that Christian girls' schools are doing at the present time. (Its statistics for Christian girls' schools are those of the National Christian Education Association, hence cover only Protestant schools. If the Roman Catholic schools were included, the showing would be considerably increased.)<sup>1</sup> It characterizes

---

1. The existence of Christian girls' high schools as supplementary to the government provision is justified in the report (p. 88) by the fact that in 1928 there were 58,000 more applicants for government girls' high schools than admissions. It should be born in mind, however, that many girls applied to two or more schools, so that there is doubtless much duplication in the figure.



the present as a critical period for Christian education, and outlines in sixty-five recommendations under thirteen main heads those policies that it feels would bring the past to fullest fruition and meet the exigencies of present demand and future opportunity with a well-planned strategy.

Three things emerge from a study of the Report and its recommendations, as the fundamental requirements for Christian schools in the minds of the surveyors: (1) A vital and creative Christian spirit; (2) up-to-date educational method; (3) and economic efficiency in administration and policies.

To begin with the last mentioned, economic efficiency means, among other things, the avoidance of duplication, the development of specialties, and the improvement of existing institutions where, after investigation, continuance is justified. Concretely, it is recommended that there be no increase in the present number of high schools or senior colleges; for junior colleges, there is a lack of clarity in the report, but it seems to recommend a curtailment of these, since there are said to be twenty-three such (p. 85), and the recommendation is "that the number of full junior colleges be restricted for the present to six," in addition to which "shorter high school post-graduate courses be developed in the different areas as justified by local needs" (p. 170). Presumably the number twenty-three includes both types of courses.<sup>2</sup> There is good argument for the number seven instead of six for the total of junior colleges, adding one to the allotment for the Kwansai district (in which there are already six) since this section extends from Nagoya to Shimonoseki through districts second in population to none, and the factor of distance counts definitely with girls. For kindergarten training schools, the question is raised of uniting some of the existing schools. For institutions for training religious workers, a radical reorganization is recommended, sending to the men's theological schools women to be trained as teachers in religious education, and for other women wishing to become Christian workers in home and community, establishing training courses in connection with kindergarten training schools and with a "social emphasis." For the highest opportunities for women, equal privileges with men are recommended in the proposed "federated" Christian University.

While the further establishment of kindergartens in connection with churches is encouraged by the report, we miss any reference to or

---

2. The Japanese terms used on p. 170 are confusing, as *kotoka* is made to cover teacher-training courses, and courses corresponding to High Schools (*Koto Gakko*) for men; and *senkoka* is applied to supplementary high-school graduate courses that on p. 99 are called *kotoka*. One is tempted to reverse the terms used on p. 170, but even that will not make them conform entirely to educational usage, which itself involves some overlapping.

consideration of Christian elementary schools. Though not within the sphere that the Commission was asked to survey, such elementary schools might well be considered as a vital part of a Christian education programme, both for their own sake and as practice schools for teacher-training courses.

The second emergent point, the need of progressive educational method, emphasizes the fact that, with adherence to government requirements, not all the schools have availed themselves of the degree of freedom in curriculum and method possible within those limits; that Christian schools should dare more experiments, and that one school, presumably in Tokyo or Yokohama, should be set aside as a demonstration school "on independent lines outside of the regular government system," and "adequately subsidized through the initial stages." In the usual girls' high schools, aside from method, which should develop student initiative and self-expression, curricular elasticity should provide for a division of students in the fourth or fifth year (or both) according to whether a girl is going on to higher study or not. (This recommendation may be criticized as being more applicable to country districts than to urban, where a higher general standard of intellectual life is maintained.) Other curricular recommendations are the development of a health programme, with careful sex education; educational guidance, with personnel study; in higher schools, dependent upon the area, preparation for rural life, and a study of its problems; education in the use of leisure; more varieties of vocational training; in one of the senior colleges, a training course for social workers. As an important Christian extension work, the possibilities and needs of adult education for women are recommended for study.

The remaining point, a vital and creative Christian spirit, is recognized as the *sine qua non* of a Christian school. The essentials to this end are a majority of teachers, Japanese and foreign, of "vital Christian personality"; a religious education programme, "reorganized on the basis of vitally relating Bible teaching to the life situation of the girl and to the social conditions of the community"; extra-curricular activities and projects to be developed as part of the religious education programme, and specially trained teachers to guide the programme, a fuller presentation of the social implications of Christianity, and preparation for contributing effectively "to the church, to civic and national problems, and to international relationships." It is recommended that each school have special teachers, one to make contacts with the homes of pupils in order to help make the Christian imprint, one to make contacts with the alumnae in order to keep the Christian imprint once made.

In closing this inadequate summary of a big piece of work, we record our conviction that if the Commission's recommendations can be carried

out, they will be found to embody those necessary principles for enabling the Christian schools for girls and women in Japan to "conserve their position of prestige and influence and increase their effectiveness for future service."

CHARLOTTE B. DE FORSET AND HEIJI HISHIMURA

---

### 3. THEOLOGICAL EDUCATION.

The report on Theological Education does not cover the whole field. It does not refer to theological Colleges for women, of which we have eight in Japan and Formosa; it does not take into consideration either the Roman Catholic Church's system, or the Salvation Army Officer's Training Home. There are at least two Bible Schools under the British Japan Evangelistic Band, as well as the Workers' Training School of the Holiness Church which are not mentioned. The report therefore does not cover the whole field of Christian Education; it is centred on a portion of it only. It is really a report on the Theological problems of the Presbyterian, Methodist, Congregational, Anglican and Baptist Churches in Japan. Though even that statement is too sweeping, for one Theological College of the Anglican Communion is not mentioned in the Report. Further, I cannot find that any of the churches were officially represented on the Commission. The work seems to have been left to the colleges and the Commission. Coupling the personnel of the Commission with the restricted area of study we might revive the title of the report somewhat as follows:—"A study of certain theological Colleges in Japan by a mixed group of Japanese and American educationalists, none of whom were theologians."

In studying the report and criticising it, therefore, three considerations should be kept in mind:—

1. It is the report of a study of restricted area of theological study in the Japanese Empire.
2. It is a report based on a comparison of American and Japanese ideals; it omits all mention or idea of European ideals.
3. Though compiled with the assistance of the deans of thirteen Theological Colleges, and interviews with professors, students and pastors, it is the work of a General Educational Commission, not of a Theological Commission.

#### **Passing to a consideration of the Report itself.**

1. The first recommendation made by the Commission suggests "that each theological school revise its statement of aim." The purpose of this restatement is (i) that science may be so interpreted that it "becomes an



ally of religion, deepening and clarifying insight and confirming faith;" (ii) in order that the church may "make a significant contribution to the solution of the baffling social and economic problems of the age," the freshly stated aim should "include an attempt to maintain the prophetic spirit." (This is very ambiguous).

It is not easy with only the bare recommendations before one to understand what it means. Doubtless in the minds of the Commission there was a background of knowledge against which the words were significant; but they are not clear to the writer. I hazard a guess that what the recommendation is intended to convey is, that because of the new challenge to religion from the scientific discoveries of the day, and the newly awakened consciences of men towards the social economic problems of the age, Theological Colleges should give some guidance to theological students on these subjects and the relationship of them to their main work of teaching men about God.

Theological Colleges in this country have to consider and attempt to supply three needs, the need of the student, the need of the Church and the spiritual need of the nation. Taking these three in their reverse order, I am convinced that the amount of craving on the part of the people of Japan for guidance from the Church on scientific, social and economic problems is infinitesimal, that the Church's great need is spiritual power and not intellectual comprehensiveness, and that what theological students need first and most of all is a deep and broad knowledge of what Christianity is in all its implications.

It is a great pity that in this first and most comprehensive and in many respects very valuable survey of Theological Education in Japan, some attempt was not made to state the aim of such education. It is unfortunate that what was recommended is so much "in the air." A clear and definite statement would have been of value.

## 2. The Recommendations of the Commission on the Revision of the Curriculum.

Dr. Learned's remarks on the curricula of Theological Colleges made in the paper that he presented to the Tokyo Missionary Conference in 1910, are as pertinent to the facts of today as they are to all other days. He wrote: "There are many subjects which it would be eminently desirable for a preacher of the Gospel to be acquainted with; but if he were to undertake to get them all into the short space of three school years, there is no small danger that some of the work will be done in very unprofitable way or that the students will be overburdened."

The Commission recommends that in the Preparatory course the student should be given "a broad cultural foundation in the physical and biological sciences, the social services, the arts"; that in the Regular course there should be sufficient emphasis "on religious education, social

service, rural life, comparative religions, worship, church administration, and homiletics, particularly practical preaching." The students are to be given opportunity to develop "the co-operative spirit, resourcefulness, initiative, ability to solve problems, mastery of the scientific method, etc." To this end it is recommended that "the Regular Course should seek to reduce the over-emphasis now placed on language, biblical and systematic theology studies." In the report we read "*Unfortunately* the emphasis in theological education in Japan has been upon the scholastic, priestly, the mystical aspects of the religious life rather than the prophetic."

Discussion of this amazing proposal is impossible. I confine my criticism to one point. It is this. The question which I am constantly considering is, What is the aim of the Church? The answer that satisfies me is that "the aim and purpose of the Church is the preserving and propagation of Christ's teaching."

If there were two Theological Colleges as the Commission recommends, and if the students were trained in accordance with the aim and methods of the above recommendations, would this make a Church in Japan equipped in the best way to accomplish its eternal aim and purpose? It would not. Surely the first and indeed the only aim of all Theological training is that the student should understand the permanent elements in the teaching of Christ about God in all its implications, i.e. that the proper subject of all theological training is theology. If this, the permanent, is the main subject of teaching, then "the temporal" and local problems can be dealt with so that the theological students' work will not be done in an unprofitable way or the students be overburdened.

I have dwelt upon the two points in the Report that seem to me to be vital. All the other recommendations depend on minor considerations. None of them contain really anything new. But the proposals about the aim and curriculum contain startling and alarming statements which if adopted would I believe make the Church less efficient as an instrument and channel for carrying out the purpose of its existence.

S. HEASLETT

## DEPARTMENTAL NOTES

---

### NATIONAL CHRISTIAN COUNCIL NOTES

---

DARLEY DOWNS

#### HERRNHUT CONFERENCE.

The National Council and the Kingdom of God Movement Central Committee between them have elected Dr. Axling and Mr. Ebisawa as official representatives at the meeting of the Executive Committee of the International Missionary Council, which is to be held at Herrnhut, Germany, June 23 to July 4. The International Missionary Council is very generously assisting in the travel expense, and the remaining funds needed have been raised in Japan. Mr. Ebisawa left Tokyo June 1st, planning to spend ten days observing conditions in Manchuria and proceeding by Trans-Siberian Railway. He held a conference on June 7th in Mukden, representing the Overseas Evangelism Society, with representative Christian leaders from all parts of Manchuria. He plans to return by steamer about the end of August, making some further investigations for the Society en route.

#### TENTATIVE AGENDA FOR THE MEETING OF THE COMMITTEE OF THE INTERNATIONAL MISSIONARY COUNCIL.

The following are the main subjects to be considered at Herrnhut from June 23 to July 4.

1. The future of missionary work in the face of the present crisis, including special consideration of the bearing of the economic situation on policies and plans.
2. Major issues in the Far East of world-wide concern, and their significance to the Churches and Missions, and also to the International Missionary Council.
3. Principal questions and trends in India and their implications to the Churches and Missions and also to the International Missionary Council.
4. The African programme, including consideration of the main suggestions of the article of Dr. Knak in the October 1931 number of *The International Review of Missions*.



5. Significant developments in other areas such as the Near East, Latin America, etc.
6. Reports.
  - (1) Chairman of the International Missionary Council.
  - (2) Secretaries of the Council.
  - (3) *International Review of Missions*.
  - (4) Treasurer.
  - (5) Work and Policy of the Department of Social and Industrial Research and Counsel.
  - (6) International Committee on the Christian Approach to the Jews.
  - (7) Work of Mr. Basil Mathews.
  - (8) Work of Dr. Kenyon Butterfield.
  - (9) Mass Movement Survey.
  - (10) India Education Commission.
  - (11) Professor Latourette on Research Projects.
  - (12) On Christian Literature Projects.
  - (13) Constitutional changes of the International Missionary Council.
  - (14) Relationships with National Councils.
7. The Christian Message.
8. The Problem of Religious and Missionary Freedom.
9. "The Third Stage of Missionary Cooperation."
10. Home Base Problems and Developments, including statements regarding the Laymen's Foreign Missions Inquiry.
11. Communication from the Northern Missionary Council (of Scandinavia).
12. Question of a Continental Secretary.
13. Chief concerns of the Officers and Staff for the period forward.
14. Budget of the International Missionary Council, including consideration of various aspects of the finances of the Council.

#### MR. KURIHARA'S ACTIVITIES.

Mr. Kurihara has secured an able young man just graduated from the Higher Department of the Doshisha Theological Seminary as his assistant at the Shibukawa Church, and so he is able to give practically full time to his work as rural secretary. During January, February and March, Mr. Kurihara assisted at 18 rural gospel schools in various places from north Japan to Kagoshima, with attendance ranging from 5 to 30 farmers, but averaging about 20. He spends one day each week in the Council offices; attends the regular meetings of the Rural Evangelism Committee, and frequently meetings of the Kingdom of God Movement and National Council Executives.

On May 7th he attended the third Training Conference for workers in day nurseries held at the Zeze United Brethren Church (Shiga Ken) and lectured on various problems connected with rural work. The next day he

attended a very interesting meeting of about 130 readers of *The Kingdom of God Weekly*, who by paying 10 sen each monthly, secure copies of the paper, pay the expenses of their quarterly social meetings and publish a small local paper. He also spoke to 500 students and teachers at the local agricultural school on such subjects as rural economics, education and religion. He reports with admiration his visit to the farm of a young Christian, mother of four children, a graduate of the Doshisha Girls' School, who has 200 pigs and carries on a successful business, selling pork, ham and sausages in Kyoto. He also reports with enthusiasm the work of a young pioneer rural evangelist who is a graduate of an agricultural school and of the Economic and Theological Departments of Doshisha University. His wife is a kindergartener and they are working through a day nursery in their own home and various young people's groups. He concluded his work in Shiga Prefecture with a meeting at the home of the pastor of the Zeze Church, Mr. Yabe, where he spoke on the campaign for increasing the use of unpolished rice.

#### CHURCH UNION.

The Council has just published in Japanese as a step towards Church Union, a 30 page pamphlet giving the basis of organization and important facts concerning each denomination in Japan. This pamphlet is available from the Council office at 5 sen.

The Committee for the Promotion of Church Union met on May 30th with 23 members present representing 12 denominations.

#### HOKKAIDO AND TOHOKU RELIEF.

¥5,853.71 has been received for relief in the Hokkaido and Tohoku from givers in Japan, and ¥861.00 has just been received from the Japanese in Southern California. Of this ¥3,770.85 has been expended.

#### CENTRAL CHRISTIAN LIBRARY.

The Board of Directors of the Central Christian Library has been appointed, consisting of ten Japanese and three missionaries. Rev. Z. Goshi is the Chairman, Messrs. Noguchi and Hennigar, Treasurers, and Messrs. Bowles and Watanabe, Secretaries.

#### REPORT OF EDUCATIONAL COMMISSION.

The report of the Education Commission has arrived in the form of a handsomely bound book of 250 pages with nine valuable charts. It can be secured from the Council office at ¥6.00.

### BIBLE TRANSLATION.

The Executive Committee meeting on June 1st appointed Bishop Akazawa, Mr. Kanai and Mr. Nukaga as a committee to confer with representatives of the American and British Bible Societies concerning the problem as to whether there is adequate reason for making a revision of the Japanese translation of the Old Testament.

### FRATERNAL DELEGATES TO F.C.M.

The Chairman Bishop Akazawa, Bishop Matsui and Mr. Downs were appointed fraternal delegates to the Conference of the Federation of Christian Missions.

### APPRAISAL COMMITTEE.

On May 18th, the members of the Executive Committee, together with departmental committees met at the Kiyozumi Koen at 2 o'clock for discussion concerning some of the fundamental problems being considered by the Laymen's Foreign Missions Inquiry. The findings of this conference appear elsewhere. At 4 o'clock most of the members of the Appraisal Commission arrived and Dr. Chiba presided at a reception. Bishop Akazawa gave greetings and Mr. Ebisawa made a report on the work of the Council. Dr. Hocking responded for the Commission and Dr. Guy then presented the other members.

Drs. Hocking, Woodward and Hughton of the Appraisal Commission met with the Education Department Committee to consider Christian Education in Japan, particularly the problem of a Union Christian University. Dr. Merrill, Dr. Jones and Mr. Betts met with the Literature Department Committee to consider the proposed Central Christian Library and the problem of establishing a magazine of such quality as really to influence the thinking of intellectual classes in Japan.

Mr. Ebisawa is to send a report when the latter plan is perfected together with an estimate of expense.

### OVERSEAS EVANGELISM SOCIETY.

On May 17th the Evangelistic Department and the Overseas Evangelism Society had a conference with the heads of the Evangelistic Departments of various denominations concerning comity in Manchuria.

---



## FEDERATION OF CHRISTIAN MISSIONS

J. SPENCER KENNARD JR.

### STATEMENT ON MANCHURIA.

The Executive Committee has been notably free from matters of business during the past six months. All the matters of real urgency were disposed of during the autumn as reported in the previous issue of the *Quarterly* leaving the Committee free to deal with the preparation of the programme for the annual meeting.

In view of a request from Japanese sources that there ought to be some statement representing the missionary community both on the Shanghai-Manchuria issue and also on the discussions abroad favouring boycott, a special meeting was called in Osaka early in March to consider our relation to the problem. Previously a meeting had met in Tokyo, consisting of the three Kanto members augmented by four representative missionaries in close touch with the situation. In each case a very thorough and protracted discussion resulted in the conviction that it was impossible to frame a statement of such a nature that would both do justice to the situation and avoid being put to misuse by political propagandists. It would therefore seem that the Executive Committee cannot be accused of failure to do their official share on behalf of the missionary community to exercise their influence for peace. In this case they exercised it best by silence.

### THE SUMMER CONFERENCE.

Apart from this problem, accordingly, all the attention has been given to preparing a summer conference that would truly prove of signal worth.

More condensed, and economical as to time and hotel expense, particularly with reference to missionaries coming over from Nojiri, and also a programme which made Sunday a very definite part of the conference—these were the prevailing motives that guided the arrangements.

Accordingly the sessions open on Friday, July 29 at 2 P.M. and close the following Monday, August 1st, at 4:30. This makes it possible to cut down hotel bills for persons coming from Nojiri or Tokyo to three nights. Delegates will be accommodated as in recent years at the Karuizawa Hotel, whose management has accorded the same special conference rates as last year.

Participation by all missionaries, whether or not they are official delegates, is likewise being encouraged the same as last year. A personal

invitation and copy of the programme is being sent to each, and except for payment of expenses, voting, or priority in discussions, they are being given exactly the same treatment as delegates appointed officially by their missions. Upon notifying the Secretary of the Federation they will be provided with accommodations at the hotel at the same reduced rates as other delegates. They are also welcomed to the Annual Reception. In every way possible it is intended to have every missionary in Japan feel that this is his conference, and that he has a definite part in it regardless of whether or not his mission has appointed him officially, or whether his mission participates in the organization.

In order to make this welcome more real, two members of the Executive Committee, Mr. Binford as vice-chairman, and Miss Emma Kaufman, have been named as committee on hospitality.

As a theme for rallying of thoughts and devotion, no subject has seemed so full of interest to all, and so practical in its application to changing conditions, as the missionary himself. First then there is a paper, in form of report of the Social Investigation Committee appointed upon instructions from the Annual Meeting of last summer. It is entitled, "The Missionary and Social Problems" and will be followed by discussion.

The same evening, Friday, July 29th Dr. Toyohiko Kagawa will speak on "Projecting the Kingdom of God Movement," this also from the standpoint of the missionary. It will be followed by discussion led by the vice-chairman of Conference, Mr. Binford.

Of papers in the usual sense of those prepared in previous years, there are to be only two. On Saturday, July 30th in the morning Mrs. Reischauer is to speak on "The New Missionary Movement and the Home Church." Her recent deputation work in America seems to have put her in possession of many significant facts that it was felt should be shared with the rest of the missionary community. The other paper is to be given Monday August 1st, and is entitled, "The Message of the Missionary to the Present Age." The speaker is Dr. Bouldin of the Southern Baptist Mission.

Both these two papers are to be followed by findings arising from paper and the discussion, for which special afternoon sessions have been reserved. An effort is being made to have the two sets of findings as concise as possible as time available for discussion has had to be much curtailed.

Beyond this the programme is much as in the case of the last three years. Very special emphasis is being given to the devotional aspect. At the devotional meetings the speaker will be Bishop Kern, who has adapted his dates so as to be able to be with us. It is hoped that the spiritual climax of the conference will be reached in the combined Memorial and Communion service on Sunday afternoon.

## Programme

### *Friday, July 29th.*

- 2—3 Opening Business.  
 3—4 The Missionary and Social Problems.  
       (A report of the Social Investigation Committee)  
       Speaker. H. D. Hannaford.  
       Reader of Discussion. S. H. Franklin.  
 4—5 Annual Reception.  
 7:45 Projecting the Kingdom of God Movement.  
       Chairman. G. Binford.  
       Speaker. T. Kagawa.  
       Leader of Discussion. D. Downs.

### *Saturday, July, 30th.*

- 9:20 Paper and Discussion.  
       The New Missionary Movement and the Home Church.  
       Speaker. Mrs. Helen O. Reischauer.  
       Leader of Discussion. H. M. Cary.  
       Findings' Committee. T. T. Brumbaugh, J. K. Linn,  
       Miss H. J. Jost, Mrs. Roy Smith.  
 11:20 Devotional Address. Bishop Kern.  
 2:00 Business Session.  
 3—4 Findings on morning papers.

### *Sunday, July 31st.*

- 7 to 7:45 A.M. Meeting for Prayer.  
 10:30 to 12 Church Service.  
       Preacher, Rev. H. F. Woodsworth.  
 4 to 5 P.M. Memorial Service: Rev. G. F. Draper.  
       Communion Service: Rev. S. H. Wainright.

### *Monday, August 1st.*

- 9:20 Paper and Discussion.  
       The Message of the Missionary to the Present Age.  
       Speaker. G. W. Bouldin.  
       Discussion Leader. S. Hilburn.  
       Findings' Committee. A. P. McKenzie, Miss McCausland,  
       T. A. Young, Miss Mildred Pain.  
 11:20 Devotional Address.  
       Bishop Kern.  
 2—3:30 Findings on morning paper.  
 3:30—4 Business Session.  
 4—4:30 Closing Devotions.



## CHRISTIAN LITERATURE SOCIETY NOTES

---

L. L. SHAW

### CONTRIBUTIONS.

The C.L.S. desires to express its very grateful thanks to the thirty seven missionaries who responded to the appeal for building funds and contributed nearly seven hundred yen and contributions are still coming in. We are know how many and unceasing are the demands upon the slender resources of the missionaries and greatly appreciate their efforts on behalf of the work of the Society.

### NEW BOOKS.

*My Faith and Experience*, by Taichiro Morinaga. In this booklet Mr. Morinaga, one of the ablest and best known of Japan's Christian business men, sets forth briefly his life story, how he became a Christian, then neglected his faith and was brought back to Christ by the death of his wife and the faith of his friends. Now faith in the Saviour is the basis and joy of his whole life. An excellent tract for non-Christians and enquirers.

*Asobimasho*—A revised edition with improvements in the text and with the addition of a full page multicoloured offset picture, has been brought out and this will add to the popularity of this already well-known book. The price is not changed.

*Fresh Spring Grass*—(Wakakusa wa Moyuru) by Chikao Sugihara. This is a story of the rural districts by a Y.M.C.A. worker at Kofu, showing the problems and hardships of life in the country at the present time. It sets forth vividly the lack of facilities in the villages for wholesome recreation and for leadership in any constructive reforms. The author finds the solution of these problems in the advent of a Christian leader to the village and shows how the faith and love of a strong Christian can uplift and change conditions. This is a very timely theme and the book should have a good sale.

*Periodicals*—The C.L.S. magazines, two monthly and two weekly, keep up their circulation well in spite of hard times. Through these magazines, with their combined circulation of about 125,000, great numbers of people are reached with the gospel message.

### THE ANNUAL MEETING.

The annual meeting of the Society was held in June at which the report of the year was presented, and an encouraging statement of progress presented in spite of the prevailing depression. The need of a campaign to secure funds for the building, which is now well under way, was stressed.

---

## JAPAN CHRISTIAN NEWS AGENCY

---

M. S. MURAO

### OSAKA EXTENSION.

The Osaka extension announced in the previous issue is now in full swing and the response has been most gratifying, considering the fact that each applicant is now asked to send 10 sen with his request for information. For the month of May the results from the Osaka advertisements have numbered 498, which works out at an advertising cost of 24 sen per head.

On the other hand the results from the Tokyo Asahi have not been so satisfactory, though the provincial issues only are now being used. The number of applications has been 138 for the month at an average cost of 34 sen per applicant.

There seems no doubt that the plan of getting applicants to send a small sum, while reducing the number applying, is in the matter of securing members of the New Life Society far more satisfactory. The Seikokai New Life Hall, despite a drop of about one-sixth in the number of applicants shews not only a proportional but also an actual increase in the number joining up afterwards.

### COUNSELLOR'S TOUR.

The Rev. W. H. Murray Walton recently returned from a tour in Hokkaido and Tohoku in the course of which he baptized five people, a store-keeper, a doctor, (whose story appears in this issue) a charcoal-burner and his wife, and a merchant, a of whom had been reached first through the Newspaper Evangelism, and later had been instructed by Correspondence Course methods. All of them were remote from any church and only one of them had ever been inside one. In each case the nearest pastor was present; in one case this necessitated a journey of 24 hours.

---

## TEMPERANCE NOTES

E. C. HENNIGAR

### THE 13TH ANNUAL CONVENTION OF THE NATIONAL TEMPERANCE LEAGUE.

The Convention was held according to programme from April 2-6 in the Nippon Seinenkwan, Tokyo. The attendance from all over the empire was large. Among the important decisions taken are the following:—

1. As a new step in pushing for the 25 year Prohibition Law an effort will be made to have memorials favouring the law passed in the various Prefectural Assemblies. Associations pledged to work until this law is passed will be formed in every prefecture. Again petitions will be presented to each member of the Imperial Diet asking him to favour the Bill. An effort will be made to secure 10,000 signatures in every electoral district,

2. A Juvenile Temperance League was organized with Moriyama Azuma as leader. The first effort will be to have the boys observe the present Minor's Prohibition Law and so build a 'dry Japan' from the very foundation. It is hoped that every Temperance Society and every Sunday School in the empire will support this movement by organizing Temperance Societies among the children. A "Teacher's Temperance League" has been formed to help in this. April 29th, the birthday of His Majesty the Emperor, who uses neither alcohol nor tobacco, was observed as Inaugural Day for these societies. The Declaration and Pledge adopted runs.—

"With pure heart and strong body.

We are the hope of our country.

The glory of the country is our joy.

We will use neither alcohol nor tobacco as long as we live.

We will live purely, we will live strongly.

With pure heart in a strong body we pledge to become good citizens."

Mr. H. Nagao was re-elected President and the Board of Directors were re-elected with one exception. Mr. K. Tomioka resigned on account of ill health and Vice-Admiral Hatano was elected in his place. Admiral Hatano is a Christian and while commander of the arsenal at Hiratsuka was instrumental in organizing a Temperance society among his men. Last year, while on an official trip round the world he visited Temperance societies and workers in U.S. and elsewhere. Dr. Kagawa was appointed a supervisor and will devote attention to Temperance work among young men especially.



The Sapporo Temperance society was awarded the banner as having achieved the greatest progress during the year, having secured the passage of a Temperance memorial through the Hokkaido Assembly, having been largely instrumental in organizing the work in the whole of Hokkaido and in securing three dry villages in that area. The Blue Star Society in South Saku, Nagano was second, having been the largest factor in securing the organization of one society in every town and village in the county. Kochi Prohibition Society was adjudged third place. The Convention will meet in Kochi next year.

### STUDENTS' PROHIBITION LEAGUE.

The Students' Prohibition League held its Annual Convention May 28 30 at the town of Komoro in Shinshu. Many delegates representing the affiliated societies in the Universities and Colleges of Japan were in attendance, 67 affiliated students' societies were reported. On Sunday the 29th a great demonstration was organized when the students headed a big 'Dry Parade' which was participated in by local Temperance societies, Young Men's Societies and others. On the 30th, under a programme arranged by the leaders of the convention prominent speakers gave lectures in many of the High and Middle schools of North Shinshu.

The Students' League was born in 1922 with Dr. Masataro Sawayanagi as first president. The initial impetus came from the fact that the Minors' Prohibition Law had been passed that spring. Mr. Mark R. Shaw, who spent six years in this country in Temperance work, had much to do with bringing this League to birth. The declared purposes of the League are (1) To study the Temperance question scientifically and (2) To assist in leading the students of the country into the ranks of abstainers.

This being the tenth anniversary of the birth of the League a Committee on Memorial projects has been set up which proposes the following:—

- (1) To build a dormitory at Mitaka on the Central Line.
- (2) To produce ten Memorial pamphlets.
- (3) To hold a big Memorial meeting in the autumn.
- (4) To secure some 300 supporting members.

### TEMPERANCE FROM THE AIR.

Mr. K. Nakamura, an officer of the Sapporo Temperance Society and head of a Flying school in the northern city, has presented an aeroplane to the National Temperance League. This plane is to be used extensively for propaganda throughout the country. The first flight will be made about the middle of June from Osaka to Sapporo stopping *en route* at Kyoto, Gifu, Nagoya, Shidzuoka, Tokyo, Mito and Morioka. Temperance literature will be dropped over towns and meetings will be held at each

stopping place. Mr. Nakamura will pilot the plane and Mr. S. Miura, also an officer of the Sapporo society, will accompany him. Mr. Miura is head of a band of men within the N.T.L. each pledged to effect the organization of at least one new society each year, and he will seek to stimulate interest at every stopping place in the movement for 'a Temperance society in every town and village.'

### THE WORLD CONVENTION FOR JAPAN.

At the recent National Convention the matter of inviting the World's Temperance Convention to meet in Japan was discussed. There are many difficulties in the way of this project and a committee of fifteen, including representation from the foreign community, was set up to carefully study the question and report at the National Convention of next year.

---

## KINGDOM OF GOD MOVEMENT

---

### DARLEY DOWNS

The Central Committee had meetings on April 8 and May 10, while the Executive has continued almost weekly meetings. There was much discussion concerning the continuation of the Movement after this year. Various plans were considered but the final decision is to be made at the All-Japan Christian Conference in the Fall. There seems, however, to be general agreement that in some form the Movement should be carried on for at least two more years.

### CONFERENCE ON THE FACTORY PROBLEM.

Under the auspices of the Social Departments of the National Christian Council and the Kingdom of God Movement a conference was held at the Headquarters Building May 10 and 11 to consider the problem of evangelism in factories. Dr. Kagawa spoke on "Factory Administration and Spiritual Leadership"; Mr. G. Fujisaki, minister of the Evangelical Church, and Mr. J. Ishikawa, head of a raw silk factory, on "The Problem of Factory Evangelism"; Mr. J. Kitaoka, prefectural factory inspector, on "The Problem of Factory Administration"; Prof. T. Namae, of the Women's Christian College, on "The Social Creed of the National Christian Council"; Mr. K. Fujisaki, head of the arbitration section of the Metropolitan Police Board, on "The Labour Conflict."

The meeting was attended by 15 factory owners, and 49 ministers and members of the N.C.C. Executive and K.O.G.M. Central Committee. It is proposed to publish a pamphlet containing synopses of the addresses made.

#### REGIONAL CONFERENCE.

The last of the regional conferences was held at Nagoya on April 21 and 22 with 121 delegates from Aichi, Gifu and Mie Prefectures in attendance. Mr. Kobayashi and Bishop Akazawa represented the Central Committee.

#### RURAL GOSPEL SCHOOLS.

At the end of March the first Conference for Training Leaders of Rural Gospel Schools was held at the Tohoku Gakuin with 40 students. Messrs. Kurihara and Hirabayashi were the principal speakers. On June 6th and 7th a similar conference was held for Shizuoka, Aichi, Gifu and Mie Prefectures at Mikawa with the same speakers. Messrs. Kurihara and Mano will conduct another conference of the same kind at Toyama July 4th and 5th. There will be an all-Kyushu conference at Fukuoka July 25th to 27th with Messrs. Kurihara and Inatomi as special speakers.

#### SUMMER SCHOOL FOR TEACHERS.

The Kingdom of God Movement and National Christian Education Association are holding a summer school for teachers of Christian schools at Gotemba July 29th to August 1st. Dr. Chiba will be the dean, and other members of the staff will be Messrs. Hinohara, Ichimura and Nakada.

#### KINGDOM OF GOD NEWSPAPER.

About 30,000 copies of *The Kingdom of God Newspaper* still go out and there is general agreement that it meets a very great need in Japan. A new novel by Dr. Kagawa "Niwano Suzume" (Two sparrows) began appearing with the first issue in January and will continue throughout the year.

#### DR. KAGAWA'S MISSION.

During April and May Dr. Kagawa worked in Kochi, Fukushima, and Yamagata Prefectures, holding 54 meetings with total attendance of 34,314 and with 4,148 signing decision cards.



## BOOK REVIEWS

---

*THE PRESENT DAY SUMMONS*, by Dr. John Mott. Pp. 256. Price 7/6. Published by the Student Christian Movement.

When I read Dr. Mott's new book for the first time, I was not very much impressed. Somehow it was what one had heard so often before. Then I read a review of it by my old Chief, Dr. Bardsley, in which he said that the book is one which should be read more than once; so as there was still some vestige of obedience left in me, I took his advice and did so—and this time I was thrilled.

I don't think I have ever read a book which has aroused such a conflict of emotions—of despair, at the utter vastness of the task; of humility, that one's own contribution has been so piteously small; of indignation, at the littleness of so much of our so-called leadership; of anger, at the repulsive rottenness of sin; of admiration, at the truly terrific way in which Dr. Mott states his case and the fearless way in which he faces facts; of exultation, at one's sense of fellowship in Christ with one's brethren in the younger churches; and of worship as I realized anew that some day He must reign, when all these great movements will be caught up and used for His kingdom.

Let me analyze some of these emotions more closely.

First there was the feeling of despair. I think it was the overwhelming size of the rural task which first kindled this emotion—a population of 750,000,000 in Asia alone and a church which is growing at the rate of about a million a year, a population largely unreached and in too many cases so sunk into depths of degradation and superstition that one is tempted to wonder whether even the Gospel can get them out.

Then there was the feeling of anger at the conditions which kept them thus, conditions which seemed only to be magnified in the industrial world with the coming of our western civilization (*sic*). What is one to say to an advertisement of a mill in China which runs:—

\*The profits last year surpassed £200,000. For the past two years it has been running night and day with scarcely any intermission. The number of hands employed is 2500, and the following is the wage table per day:—

Men 7½d. to 1s.; women 5d. to 7½d.; boys about 15 years, 5d. to 7½d.; girls about 15 years, 2½d. to 5d.; small boys and girls under 10 years from 2d. to 5d.

The working hours are from 5.30 a.m., until and from 5:30 p.m. 5.30 p.m. to 5.30 a.m. No meals are supplied by the factory.

It will be seen that the company is in an exceptionally favourable condition, with an abundant supply of cheap labour to draw from, "The annual profits have exceeded the total capital on three occasions"?

Of course we are not so candid about it in more 'civilised' lands, but it is significant that when the Trade Commission from Great Britain visited Japan recently the wage tables presented by the Government were very different from those presented by the Trades Unions. Only today I have been talking to a man who is employed by a large charcoal company in Hokkaido, which makes such good profits that it has not been able to pay any wages for over a year. Its cooperatives have to be content with their 'keep.'

Then there was a feeling of indignation, not only that such conditions are tolerated but also that so many of our 'leaders' are so occupied with secondary things and content to be so. Dr. Mott refers to one country, of which we can speak with an easy conscience, because we are far advanced in Japan. He says:—

"In one country in the Orient I found nineteen separate denominational theological colleges with an aggregate of some 600 students. Two-thirds of these institutions were in or near one city.....In answer to enquiries I was told that in only two or three of these seminaries was there in the chair of Church History a man who would be regarded as a front-line or highly competent authority on the subject. The situation with reference to the chair of apologetics was not much more favourable. The result is that in each of these subjects, and doubtless it would be more or less true of certain others, the students of only a few denominations are having the benefit of the best instruction."

Then there was the feeling of admiration at the way in which Dr. Mott built up his case. He is like some first-class counsel who in relentless fashion piles fact on fact, brushing aside all that is doubtful and faked until only the naked truth remains—and such truth! This perhaps is best seen in his chapter on 'The summons to cooperate.' The same day that I read it I happened to read a pamphlet issued by the leaders of one of the churches in Japan. In it in face of the clamant need for unity we are told as the first thing to bear in mind that "our differences with other churches are fundamental and grave, and as such it is necessary to give them the deepest consideration," and until, we presume by this process, unity is reached there should be no such thing as inter-communion. Such a method may of course succeed, but it would be in defiance of all known spiritual and psychological laws. We do not secure fellowship by starting out on the things that divide us. We are only ready to face the causes of division, as they indeed must ultimately be faced, when the will

to fellowship has become a burning passion, and that is only kindled, as Dr. Mott points out, by an overwhelming sense of the world's need for Christ. It is a significant fact that in South India where this passion has been a driving force, the idea of no inter-communion until "all is accomplished and the task is done" has been abandoned under stress of circumstances by the very body quoted above. I venture to think that such a policy will help far more than any amount of safety play.

Then again I was filled with admiration in the way Dr. Mott did not mince words as to the seriousness of the situation. Almost the opening words of the book are: "It is startling to reflect on the imminent possibility that, if we turn a deaf ear to the summons of the present most critical and fateful hour, the world mission of the Christian faith may fail." Or again, speaking of race the author says "The race problem is one of the greatest gravity.....The friction points between the races today are more numerous and also more inflamed than they were two decades ago." As he faces the industrial problem he utters the warning: "If the churches do not provide the solution, industrialism may ultimately prevent the Church from wielding any effective influence in these lands." This facing of things as they are is a lesson we all need to learn. A candid study of statistics for example is often an excellent corrective. It might lead to a more careful estimate of the Kingdom of God Movement. But though there is a danger in quantitative measurements, yet when one thinks, for example, of the qualitative growth of the Church in Japan, one is filled with that emotion which Dr. Mott's chapter on "The summons to serve" generated, namely the sense of exultation. Those of us who have had the opportunity of working in this land during the past two decades, especially those who have had the joy and privilege of serving under Japanese leadership, are filled indeed with a sense of exultation at having been allowed to serve at such an hour. This note of service is one which needs to be emphasised far more today in the appeal for student volunteers. "The leaders in momentous days like these must be able to feed on difficulties," and one of the difficulties before the younger generation who have heard the world call is this one of deliberately taking the back place.

Finally there is the sense of worship. As I read the book chapter by chapter I was reduced more and more to a sense of utter hopelessness; the whole task was too big for the Church as it is today. And then at the end came the triumphant faith-provoking words of the Christian message: "In this world, bewildered and groping for its way, Jesus Christ has drawn to Himself the attention and admiration of mankind as never before.....Our message is Jesus Christ.....We are persuaded that we and all Christian people must seek a more heroic practice of the Gospel.....and go forth into the world to live in the fellowship of His sufferings and



by the power of His resurrection, in hope and expectation of His glorious Kingdom."

"The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and he shall reign for ever and ever."

W. H. MURRAY WALTON

---

*TURNING POINTS IN THE LIFE OF JESUS, By L. S. Albright.*

*Price 50 Sen. Printed by the Japan Chronicle Press. Obtainable at Kyo Bun Kan.*

Mr. Albright has again made the missionary community his debtor by this valuable addition to his series of Bible studies. He acknowledges his own indebtedness to Mr. Sharman whose *Records of the Life of Jesus* has been used as a basis. Mr. Albright's book, however, is no mere synopsis of another's work but a fresh and personal study of the Life of our Lord. One feels throughout the author's conviction that the Kingdom of God is among us and that the Gospels should be regarded not only as a history but as a manual.

It should be particularly useful to missionaries conducting Bible classes either in the home or the school. So many of the leading Japanese Christians received their first instruction and inspiration in English Bible classes that one must recognize the possibilities of this method of intensive evangelism. Some claim that the day of the English Bible class is done; but with the discontinuance of so much of the foreign instruction in government schools, a new day for this sort of work may have dawned.

Mr. Albright is modern in his point of view but always handles his materials with reverence. His teaching is done simply and directly yet with a depth of implication that should appeal to mature students working in a foreign language.

H. F. WOODSWORTH

---

*THE SURE ROAD TO HEALTH OR WHAT MAY BE LEARNED FROM THE NUTRITION LABORATORY, By Mrs. H. H. Coates.*

*Printed by the Shunyodo Press, 8 Nihonbashiku-dori, 3 chome. Price ¥1.70.*

We have in Japan at least one missionary who believes that health is essential to "the good life," and that the home is the strategic place to lay the foundations of the Kingdom of God. Mrs. H. H. Coates, formerly

of Hamamatsu, now of Kanazawa, has long regarded her special mission in Japan as Women's Education along four lines:—What to eat? What to wear? What kind of a house to live in? Something to think about! But for many years Mrs. Coates was busy with her own large family and could only do occasional work through lectures in Church Women's Societies, Cooking Classes for Girls, etc. More recently Mrs. Coates has been teaching in a private Girls' School in Tokyo, and out of the personal investigations and experiments, studies in laboratory research and class-room lectures, she has now prepared and published a book of permanent value. There is an Introduction and an Outline in English, but the main section is in Japanese. The book covers a very wide range, dealing with the meaning and importance of food, the chemical constituents of the body, the constituent elements of food, a balanced diet, the meaning of calories and the importance of vitamins, food for children, nursing mothers, old people, invalids, and the most important laws of health. In addition there are recipes for bread-making and other so-called foreign foods adapted for Japanese use.

The book is equally suitable for class-room or home use and is a most significant contribution to health and happiness, efficient and purposeful living in Japan.

L. S. ALBRIGHT

---

*CHILD WELFARE IN JAPAN* by Dr. Sandaya; *AI SEN EN*, a new venture in anti-leprosy work, by A. Oltmans; *SALTING THE EARTH*, by Miss Helen Topping, price 20 sen.

The publication of such booklets as these are a sign of the rapidly increasing interest that is being felt in Japan in these important subjects, the study of which was practically unknown in the Meiji period.

Dr. Sanodaya's special line is the development of subnormal children for whom he has opened a home in the neighbourhood of Osaka. He states that he does not take in imbeciles, nor children suffering from ordinary illnesses, but those who are mentally defective or shew "some subnormal symptoms in their behaviour." He tells us that the number of children who come under this heading is about 300,000 in Japan.

The Ai Sei En is the name given the first Government hospital for lepers, which has been opened in the island of Nagashima in Okayama Prefecture. It accommodates 400 patients and the new feature in its method is that the patients come voluntarily, whereas up till now the patients in local hospitals, other than those carried on by private charities have been forced to come in. The patients are taught handicrafts and are given other educational facilities.

The keynote of the very interesting book by Miss Topping is that self-sacrifice brings spiritual success. It is that story to date of Mr. Masuzaki, son of a Buddhist priest who after becoming a Christian started work among the farmer class in the mountains of Izumo. He lived there for thirteen years and the account of the persecutions he suffered during that time and the final triumph of his faith is very remarkable and cannot be read without some heart-searching on the part of the reader.

S. BALLARD

---

*SOCIAL AND ECONOMIC NEWS issued by the Department of Social and Industrial Research and Counsel of the International Missionary Council.*

One of the tasks assigned to the above department by the I.M.C. was the building up of an Information Service for Missions. To date a series of pamphlets have been issued, a set of which, with a covering letter dated April, has been received in Japan. The letter states that the department is counting on the Missionary Societies and the younger Christian Churches to help by including in their own publications such articles and news items as may come within their special sphere of interest. Copies of the pamphlets, which total some 50 pages typewritten material, will be supplied to any who may agree to make use of them on application to Dr. O. Iserland, I.M.C., 2 R. de Mtchoisy, Geneva.

Among a number of news items on labour conditions is one of interest in Japan, under the heading '*Labour Legislation.*' 'Among the labour laws promulgated in Japan during 1931 those concerning workmen's compensation and insurance against liability for compensation are of paramount importance. Under these acts, which came into force on Jan. 1, 1932, about 1,750,000 workers engaged in civil engineering, construction, transportation, communication services, become entitled to receive compensation from their employers in case of sickness or injury arising out of their employment. This constitutes a considerable advance in labour protection, since hitherto only about 2,250,000 workers in factories and mines benefited by legal provisions for workmen's compensation. With the enforcement of the new acts over 4,000,000 workers, or practically all industrial workers in Japan, are now entitled to compensation for industrial accidents and diseases. 'This statement is made on the authority of *The International Labour Review*, March 1932 published by the International Labour Office.

A further note on Japan records in some detail the action of the N.C.C. in taking up Social Research Work as a new branch of activity.



The Memoranda include detailed statements on (1) the Convention for limiting the manufacture and regulating the distribution of narcotic drugs, (2) The suppression of opium smoking and the Bangkok Conference, (3) The twenty-first session of the Permanent Mandates Commission. In this latter pamphlet are some statistics dealing with the conditions of the natives in the islands under Japanese Mandate and with the decrease of the native population in these islands.

Those interested in Social and Industrial Welfare are requested by the Editors of 'News-Service' to send in to the above address such items of news as they may wish to see made public in missionary circles.

E. C. HENNIGAR

---

*RELIGIONS OF OLD KOREA. By C. A. Clark, Ph.D. D.D. Price \$2.50. Published by Fleming Revell and Co., New York.*

This study by one long resident of Korea is intended to supplement the similar studies already made for Japan and China and thus to integrate our knowledge of the religions of these three old countries of the Far East. The third word in the title is significant, as it is not the new Korea of which the author writes. He asserts that no such book can ever again be written about Korea from original sources, for much of the data is passing or has already passed away.

Readers in Japan will be interested in the similarities and the differences in the religions of Chosen and of Japan. Shamanism received its first contact with China in 1122 B.C. and, while on the wane, is far from dead today. Confucianism, the author considers to have been brought into the country by one of the illustrious predecessors of Confucius in 1122 B.C. and to have given to the nation certain fundamental ideas of right and justice and truth which have become a part of their very bone and sinew. As a cult, it has now almost passed away.

From 372 A.D. Buddhism has continued to wield a greater or less influence. Confucianism was its great rival, at times the one being in the ascendency and at times the other. As against Japan's numerous sects, Buddhism in Korea was reduced to two. At present there are said to be somewhat fewer than 150,000 adherents.

The first unquestionable contact with Christianity was in connection with the Hideyoshi's invasion in 1592, though its real introduction into Korea was not until 1777. Persecutions followed throughout the period of old Korea's history, though 300,000 Protestant believers are claimed for new Korea and almost half as many Roman Catholics.

Chunto Kyo, Korea's one original cult, which arose about 1860, the author considers a brave but pathetic effort of the human spirit in its attempt to find God.

The book is well documented. It is written with the sympathetic understanding of the modern student in the comparative study of religions, with the added understanding not possible to one lacking in the intimate personal contact which 28 years' residence in Korea has given the author.

C. P. GARMAN

---

*JUVENILES AT THE CROSSROADS* by Judge Furuya translated by Miss S. Hasegawa pp. 109. Published by the Kyo Bun Kwan. Price 1 yen.

This small book is an adequate translation of the account of the work of the Juvenile Courts in Japan written by the Chief Justice of the Osaka Juvenile Court. The Japanese original has won for itself great popularity. Judge Furuya describes in simple language and with apt illustrations from cases in his own experience the various ways in which Japan is dealing with her young delinquents. He describes the effect of exhortation, probation, rescue homes and reformatories and also shows the need of hospital treatment for some who are supposed to be criminally minded. The list of cruel punishments inflicted on their children by ignorant guardians, parents of otherwise, as shown by the inquiries in the Shutoku Kan reformatory, shows how necessary it is for the State to provide the means of such children having the opportunity of being won by kindness to a real knowledge both of the evil of bad-doing and also of their own potential goodness. As in all other parts of the world, human kindness is the best reforming agency in Japan, and Judge Furuya shows himself to be an excellent exemplar of this virtue.

F. E. MERCER

## PERSONAL COLUMN

Compiled by Margaret Archibald

---

### NEW ARRIVALS

- BRYANT. Miss Caroline Bryant (P.E.) of Seattle, Washington, U.S.A. arrived on March 26, to teach in St. Margaret's Girls School, Tokyo.
- KELLY. Miss R. Kelly (J.R.M.) arrived in Japan on May 14. Address: 162 Kita Yoban Cho, Sendai.
- MORRIS. Miss K. Morris (J.R.M.) arrived in Japan on May 14. Address: 162 Kita Yoban Cho, Sendai.
- STANFIELD. Miss I. Stanfield (J.R.M.) arrived in Japan on May 14. Address: 162 Kita Yoban Cho, Sendai.

### ARRIVALS

- ADAMS. Miss Alice P. Adams (A.B.C.F.M.) returned from furlough on June 6, for her work as Director of the Okayama Hakuaiikai.
- CARY. Dr. and Mrs. H. M. Cary (U.M.) of Tokyo arrived on April 21, after a year's absence in America.
- DICKERSON. Miss A. Dickerson (M.E.F.B. Retired) returned to Japan May 5, to attend the fiftieth anniversary of Iai Jo Gakko, Hakodate held May 21-23. Miss Dickerson was connected with this school from 1888 to 1925. She was accompanied on this trip by Miss E. M. Morse of Philadelphia.
- ERICKSON. Miss Elinor Erickson of Lamar, Colorado, daughter of Dr. and Mrs. S. M. Erickson (P.S.) arrived in Kobe on June 7. She will spend the summer with her parents in Karuizawa.
- GARDINER. Miss Ernestine Gardiner (P.E.) of St. Luke's Hospital Staff, Tokyo, returned from furlough in America, June 16.
- HOARE. Miss Dorothy Hoare (J.E.B.) returned from furlough in May, and has been transferred from Ebara Machi, Tokyo, to 41 Taisho Dori, Kashiwara Cho, Osaka Fuka.
- KILBURN. Miss E. H. Kilburn (M.E.F.B.) returned from furlough on May 18, to resume work in Sendai. Address: 2 Higashi Sanbancho, Sendai.



- LIPPARD. Dr. and Mrs. C. K. Lippard (formerly L.C.A.) arrive in Japan on July 27, to rejoin the Japan Mission of the United Lutheran Church in America, after an absence of several years. After spending the remainder of the summer in Karuizawa, they will be located in the city of Omuta.
- MILLER. Rev. and Mrs. Henry K. Miller (R.C.U.S.) returned on the Asama Maru, June 16. Their address, as heretofore, will be: 3 Daimachi, Ichigaya, Ushigome, Tokyo.
- SAVILLE. Miss R. Saville (J.R.M.) returned from furlough on May 14, and is now stationed at Tomizawa, Nishitaka Mura, Natori Gun, Miyagi Ken.
- SMITH. Miss Eva Smith (S.P.G.) has returned from furlough to take up her work at the English Mission School, Kobe. Address: English Mission School, 5 Nakayamate Dori, 3 Chome, Kobe.
- TWEEDIE. Miss Gertrude E. Tweedie (U.C.C.) returned from furlough in Canada on April 23, and has again taken up her work in Toyama City.
- ST. JOHN. Mrs. Alice C. St. John (P.E.) Principal of St. Luke's Hospital Training School for Nurses, Tokyo, returned from furlough in America, on March 26.
- VORIES. Mr. W. M. Vories (O.M.) and Mr. E. V. Yoshida of the Omi Mission returned on June 2, from a four months' round-the-world trip, which included a visit to Palestine. They took several thousand feet of moving-pictures along their route, which are being used in rural evangelistic work.

## DEPARTURES

- ARMBRUSTER. Miss Rose Armbruster (U.C.M.S.) Sailed on the S.S. Tatsuta Maru, June 23, for America. Miss Armbruster will remain permanently in America. She has been in Japan since 1903.
- ARMSTRONG. Miss Margaret Armstrong (U.C.C.) of Toyama, sailed on the S.S. Coblenz, via the ports, for furlough in Canada.
- BALDWIN. Miss Cecily M. Baldwin (C.M.S.) sailed from Kobe on June 23, to spend the summer in Canada.
- BAUERNFEIND. Miss Susan M. Bauernfeind (E.C.) sailed on June 18, for a year's furlough in America.
- BENNETT. Mrs. H. J. Bennett (A.B.C.F.M.) and daughter, Mary, of Tottori, sailed on May 19, to spend the summer in America.
- BENNINGHOFF. Dr. H. B. Benninghoff (A.B.F.) of Scott Hall (Waseda), Tokyo, sailed for America on June 16, for a lecture trip among colleges and universities on the western coast. He will return early in September.

- BENNINGHOFF. Mrs. H. B. Benninghoff (A.B.F.) left early in July for a visit to her daughter, Mrs. L. C. Dennis, in Seoul, Korea.
- BOYLE. Miss Helen Boyle (P.E.) of Sendai left on regular furlough from Yokohama via Europe by S.S. Terukuni Maru, June 13.
- CLARK. Miss Rosamond Clark (A.B.C.F.M.) of Tottori sailed on June 27, for furlough in America.
- COOTE. Mr. Leonard W. Coote (J.A.M.) sailed for England via America from Kobe on May 19, for a short visit. He expects to return with his family in the fall.
- CURRELL. Miss Susan Currell (P.S.) of Marugame sailed from Kobe on June 30, on the S.S. President Taft, for furlough in America.
- CURTIS. Miss Edith Curtis (A.B.C.F.M.) of Osaka, sailed on June 27 for furlough in America.
- DRAPER. Miss W. F. Draper (M.E.F.B.) of Yokohama sailed June 4, on furlough. While in the United States she may be addressed at Room 710, 150 Fifth Ave., New York City.
- DURGIN. Mr. and Mrs. Russell L. Durgin (Y.M.C.A.) and three children sailed on furlough on the S.S. Tatsuta Maru on June 23.
- FIELD. Miss Ruth Field (M.E.S.) of Lambuth Jo Gakko, Osaka, left for furlough the latter part of June.
- FOERSTEL. Miss M. Foerstel (M.S.C.C.) of Gifu, sailed for furlough on July 8, on the S.S. Empress of Japan.
- FRANCES. Sister Eleanor Frances of the Community of the Epihpamy House at 21 Yamamoto Dori, 2 Chome, Kobe, left for furlough in June.
- FOOTE. Mr. and Mrs. E. W. Foote (P.E.) of St. Paul's University, Ikebukuro, Tokyo, sailed for furlough in America on June 12.
- GREENBANK. Miss Katherine M. Greenbank, (U.C.C.) Principal of Eiwa Jo Gakko for furlough in Canada.
- GWINN. Miss Alice Gwinn (A.B.C.F.M.) of Doshisha Girls' School, Kyoto, sailed for America in July to spend the summer.
- HAMILTON. Miss Florence Hamilton (M.S.C.C.) sailed on July 8, on the S.S. Empress of Japan, for furlough in Canada.
- HAIG. Miss Mary T. Haig (U.C.C.) sailed on April 30, for furlough, having been called home early because of the serious illness of her mother.
- HARDER. Miss Helene Harder (L.C.A.) sailed from Yokohama on June 23, for furlough in the U.S.A.
- HASSELL. Dr. and Mrs. A. P. Hassell (P.S.) and family sailed from Kobe for furlough in the U.S.A. on June 30.
- HELTIBRIDLE. Miss Mary Heltibridle (L.C.A.) sailed from Yokohama June 23, for furlough in the U.S.A.
- HOLTOM. Dr. and Mrs. D. C. Holtom (A.B.F.) and family of Tokyo, left for furlough on the S.S. Chichibu Maru, June 9.

- HOWARD. Miss R. D. Howard (C.M.S.) sailed from Kobe on June 23, for furlough in England.
- IGLEHART. Rev. and Mrs. Charles W. Iglehart (M.E.C.) and daughters sailed on the S.S. Terukuni Maru on June 17, going to America via Europe. Their address in America will be: Union Seminary Apartments, New York.
- JENKINS. Miss Louise F. Jenkins (A.B.F.) of Hinomoto Jo Gakko, Himeji, left for furlough on June 17, on the S.S. Terukuni Maru, via Europe.
- JORGENSEN. Mr. and Mrs. Arthur Jorgensen (Y.M.C.A.) and daughters sailed on furlough on the S.S. Empress of Canada on June 10.
- KILLAM. Miss Ada Killam (U.C.C.) of Fukui sailed on the S.S. Coblenz, via the Ports for furlough. She will spend some time in the Netherlands and Scotland before going on to Canada.
- LAMOTT. Rev. and Mrs. Willis C. Lamott (P.N.) and family, sailed on July 11, from Yokohama by the N. D. L. Liner, Trier, via the Ports for New York.
- LAUG. Rev. and Mrs. George W. Laug (R.C.A.) and two children sailed for furlough in America on the S.S. Hiye Maru, June 16.
- LOCKWOOD. Rev. and Mrs. George C. Lockwood (A.B.C.F.M.) sailed on June 9, from Jaluit, Marshall Islands on furlough and to retire due to the closing of the Micronesian Mission.
- McILWAINE. Dr. and Mrs. W. B. McIlwaine (P.S.) of Kochi, who have spent over forty years in Japan, all in Kochi, have retired, and sailed for America on June 10, on the S.S. Empress of Canada. They will make their homes in Heath Springs, South Carolina.
- McKIM. Miss Nellie McKim (P.E.) of St. Paul's University, Ikebukuro, Tokyo, sailed for furlough in America on June 12.
- RICHEY. Miss Helen Richey (U.C.M.S.) sailed for furlough in America on the S.S. Tatsuta Maru, on June 23.
- RYAN. Miss Esther L. Ryan (U.C.C.) of Ueda, Nagano Ken, left on the S.S. Empress of Canada, on April 15, for furlough. On reaching Victoria she received news of the death of her father, Rev. Wm. Ryan of Toronto.
- SHAW. Rev. Reynolds H. Shaw (P.E.) of Toyama, sailed on April 7, on regular furlough.
- SHORE. Miss Gertrude Shore (M.S.C.C.) of Gifu sailed on July 8 on the S.S. Empress of Japan for furlough in Canada.
- STARKEY. Miss B. F. Starkey (M.E.F.B.) of Seoul sailed from Yokohama on furlough June 16. Her address will be Warrensville, Ohio.
- TOWSON. Miss Mamie Towson (M.E.S.) of Oita, left on furlough in the United States the latter part of June.
- TRACY. Miss Mary E. Tracy (W.U.) of Doremus School, 212 Bluff, Yokohama, left for furlough on July 8, on the S.S. Empress of Japan.



- TREMAIN. Rev. and Mrs. M. A. Tremain (P.N.) and daughter sailed from Kobe on July 6, on the S.S. Empress of Japan for furlough in America.
- WALTON. Rev. W. H. Murray Walton (C.M.S.) Editor of the *Japan Christian Quarterly* sailed from Yokohama on July 8 for furlough in England. His home address is:—23 St. James's Road, Tunbridge Wells.
- WATERS. Rev. and Mrs. G. L. Waters (M.E.S.) and family, of Kyoto, sailed from Kobe for America on May 24. They expect to take up work there and will not return to Japan.
- WHITEMAN. Miss Mary Whiteman (J.R.M.) sailed for Scotland on furlough, on the S.S. Yasukuni Maru, April 8.
- WILLIAMS. Miss Anna Belle Williams (M.E.S.) of Lambuth Jo Gakko, Osaka, sailed on furlough the latter part of June.

## CHANGE OF LOCATION

- ANDERSON. Miss Myra Anderson, (M.E.S.) from Kobe to 323 Kokutaiji Machi, Hiroshima.
- BRYAN. Rev. and Mrs. Harry H. Bryan (P.S.) from Language School, Tokyo, to Tokushima, where they will have a year of language study.
- HURD. Miss Helen R. Huard (U.C.C.) from Toyama City to Marubori Cho, Ueda Shi, Nagano Ken.
- LYE. Miss Florence Lye (J.A.M.) from Ikoma P. O. Nara Ken, to 73 Miyanishi Machi, Kamikyoku, Kyoto, working in the new mission opened by the J.A.M.

## BIRTHS

- BRYAN. To Rev. and Mrs. Harry H. Bryan (P.S.) at St. Luke's Hospital, Tokyo, a son, James Alexander, II, on June 18.
- CHAPMAN. To Rev. and Mrs. Gordon K. Chapman (P.N.) of Kobe, a daughter, Margaret Lois, on May 29.
- COOTE. To Mr. and Mrs. Leonard W. Coote (J.A.M.) in Redditch, Stockport, England, a daughter on March 30.
- DeMAAGD. To Rev. and Mrs. John C. DeMaagd (P.N.) of Beppu, at the Yokohama General Hospital, Yokohama, a son, Richard John, on June 5.
- DOWNS. To Rev. and Mrs. Darley Downs (A.B.C.F.M.) of Tokyo, a son, Ray Farnham, on June 20.
- HEINS. To Rev. and Mrs. F. W. Heins (L.C.A.) a son, Robert, in March.

- HUNTLEY. To Mr. and Mrs. Frank L. Huntley, (A.B.C.F.M.) of Doshisha University, Kyoto, a daughter, Sylvia, on April 1.
- KNUTEN. To Rev. and Mrs. Arthur Knuten (L.C.A.) of Nagoya, a son, Richard David, on June 19.
- LEININGER. To Rev. and Mrs. A. A. Leininger, (E.C.) in New York, New York, a son, James Albert, on March 23.
- SCOTT. To Prof. and Mrs. R. W. Scott (P.E.) of St. Paul's University, Ikebukuro, Tokyo, a son, Richard Philippe, on April 6.
- STOTT. To Rev. and Mrs. J. D. Stott (M.E.S.) of Hiroshima, at the International Hospital, Kobe, a daughter, Mary Belle, on April 19.
- TER BORG. To Rev. and Mrs. John Ter Borg (R.C.A.) of Kagoshima, at St. Luke's Hospital, Tokyo, a daughter, Mary Jean, on May 7.

## MARRIAGES

- BOLLER-MUYSKENS. Mr. R. Boller and Mrs. Louise S. Muyskens (R.C.A.) formerly of Ferris Seminary were married at Yokohama, May 31.
- HALL-TENNY. Mr. Frederick R. Hall and Miss Ruth H. Tenny, daughter of Dr. and Mrs. Charles B. Tenny (A.B.F.) of Kanto Gakuin, Yokohama, were married on June 18, at the Baptist Temple, Roches, New York.

## DEATHS

- DANIEL. Miss Mary E. Daniel (formerly Danielson) (A.B.F.) died in Los Angeles, California on April 9, after an illness of about three years. Miss Daniel was a missionary in Japan for a long period of years, serving in Otaru and Osaka.
- McKENZIE. Mrs. D. R. McKenzie (U.C.C.) wife of Dr. D. R. McKenzie of Tokyo died at St. Luke's Hospital, June 7.

## MISCELLANEOUS

- AXLING. Dr. William Axling's (A.B.F.) book, *Kagawa* is being published by Harper's and is expected to appear at once.
- BAPTIST HEADQUARTERS BUILDING, 4 Itchome, Misaki Cho, Kanda, Tokyo, was dedicated on May 22. Ample provision is made in this building for the entire office work of Northern Baptists in Japan. The offices in the building are: Rev. K. Akagawa, Secretary of the Japan Baptist Convention; Mr. J. F. Gressitt, Mission Treasurer; and Miss Elma R. Tharp, Mission Secretary.

- BUCHANAN. Dr. William C. Buchanan (P.S.) who spent some weeks in Severance Hospital, Keijo, Chosen, returned to his home in Gifu on June 15.
- KERN. Bishop and Mrs. Paul B. Kern (M.E.S.) will spend the month of July in Karuizawa and will visit in Nojiri. They expect to go to Korea for the month of August.
- KETTLEWELL. Rev. F. M. A. Kettlewell (S.P.G.) was operated on for appendicitis at the International Hospital, Kobe, on May 30.
- LOGAN. Miss Martha Logan, who has just graduated from Agnes Scott College, Decatur, Georgia, and Miss Mary Nelson Logan, arrived from the United States on June 24, to spend the summer with their father, Dr. Charles A. Logan (P.S.) in Karuizawa.
- MATTHEWS. Mr. Richard Matthews, son of Rev. and Mrs. W. K. Matthews (M.E.S.) of Kwansei Gakuin, has just graduated from the American School, Peiping. He will spend July with his parents in Japan and sail for America on August 8.
- WARREN. Mrs. Harold Warren (nee Bessie Hamilton) arrived from Toronto in July, on a visit to her parents Rt. Rev. Bishop and Mrs. H. J. Hamilton (M.S.C.C.) of Nagoya.
- WYND. Mr. and Mrs. W. Wynd (A.B.F. Retired) now in Ventnor, New Jersey, expect to leave in July for Scotland, where they will make their home for a few months at Leith.



## WHO'S WHO IN THIS ISSUE

- MR. T. SADAKATA is a well known Japanese artist, a student of the Paris Salon and an exhibitor in the Imperial Art Exhibition in Tokyo. He is a member of the Methodist Church.
- RT. REV. Y. NAIDE, D.D. is Bishop of the Diocese of Osaka.
- DR. T. SAGISAKA is a graduate of the Osaka Medical College, and is a member of the Nihon Seikokai.
- MRS. HANI is the well-known Editress of the *Fujin no Tomo*, one of the leading women's magazines in Japan.
- JUDGE MUTO is judge of the District Court at Nagano.
- MR. T. MORINAGA is the head of the Morinaga Confectioneries, the biggest producer of biscuits and chocolates in Japan. He is a member of The Christian Church.
- MR. YOSHIKAWA is the head of a big timber firm in Tokyo and a member of Nihon Seikokai.
- MR. TOKICHI HIROTSU is headmaster of the Baiko Girls' School at Shimonoseki.
- MR. JUNKICHI INOUE, D. Sc., was formerly president of Sendai Imperial University.
- COMMISSIONER YAMAMURO is the Head of the Salvation Army in Japan.
- MRS. LOIS J. ERICKSON (P.S.) is engaged with her husband in evangelistic work in Shikoku. She is the authors *Highways and Byways in Japan*.
- MRS. M. F. KENNARD is on the Staff of the Eigaku Jiku, one of the leading women's colleges in Tokyo. She is a missionary of the (A.B.F.M.S.) and came to Japan in 1923.
- DR. T. TAKAMATSU is chaplain at St. Paul's University, Tokyo.
- REV. C. A. CLARK, D.D. is a missionary of the Presbyterian Church of the U.S.A. and is author of the book reviewed in this issue. He arrived in Korea in 1902.
- REV. L. J. SHAFER, (R.C.A.) is the Principal of the Ferris Academy, Yokohama. He came to Japan in 1912.
- DR. Z. DEMURA is Dean of Tohoku Gakuin.
- DR. D. S. SCHNEDER (R.C.U.S.) is President of Tohoku Gakuin. He has been 45 years in Japan.
- DR. CHARLOTTE DeFOREST (A.B.C.F.M.) is the Principal of Kobe College for girls.

- DR. H. HISHINUMA is on the staff of the same college. He was formerly Dean of the English Department in the Higher Normal College, Hiroshima.
- Rt. Rev. S. HEASLETT, D.D. (C.M.S.) is Bishop of the Diocese of South Tokyo. He was for many years on the Staff of the Central Theological College. He first came to Japan in 1900.
- REV. W. H. MURRAY WALTON, M.A. (C.M.S.) is Editor of this magazine and interested in Newspaper Evangelism.
- REV. H. F. WOODSWORTH (U.C.C.) is Dean of the Literature Department of the Kansai Gakuin University and Chairman this year of the Federation of Christian Missions. He came to Japan in 1911.
- REV. L. S. ALBRIGHT (U.C.C.) is engaged in Newspaper and general evangelistic work in Shikoku Prefecture. He has been six years in Japan.
- MISS S. BALLARD is one of the veterans of the S.P.G. having first come to Japan forty years ago. She is the authoress of numerous books and pamphlets.
- REV. E. C. HENNIGAR D.D. (U.C.C.) is assistant pastor at the Central Tabernacle, Tokyo, and a leader in all Social movements. Arrived in Japan in 1905.
- REV. C. P. GARMAN, D.D. (A.B.C.F.M) is one of the assistant secretaries of the Christian Literature Society and also Treasurer of the Japan Christian News Agency.
- REV. F. E. MERCER, M.A., B.D., is chaplain to the British Community in Tokyo and is an authority on social questions.

PRINTED  
BY  
THE MEIJI PRESS  
TEL. SHIBA (43) 3124



# I N D E X

	Page
AMERICAN RECIPES ... ..	XII
ARCHITECT—A. Raymond ... ..	I
BUILDING CONTRACTORS—Shimizu Gumi ... ..	X
CLOISONNE WARE—J. Ando ... ..	IV
COMMENTARIES—Kyo Bun Kwan.....	III
ELEVATORS—Toyo Otis Elevators Company ... ..	IX
FIRE INSURANCE—New Zealand Insurance Co., Ltd. ... ..	IX
Nippon Kyoritsu Fire Ins. Co. Inside Front Cover	
HEATING—A. P. Tetens ... ..	I
KAGAWA'S BOOKS ... ..	V
KARL BARTH AND HIS INTERPRETES ... ..	VI
KINGDOM OF GOD WEEKLY ... ..	XIII
KOREA: The Hermit Nation ... ..	Inside Front Cover
Old Religions ... ..	I
LANGUAGE READERS—Sankosha ... ..	IV
LITERATURE—A. Jorgensen ... ..	Inside Back Cover
NEW BOOKS IN JAPANESE ... ..	VI
NICHIYO CLUB ... ..	XI
ORDERS FROM ABROAD ... ..	XI
PORTABLE UNDERWOOD ... ..	XIV
RELIGIOUS BOOKS—Kyo Bun Kwan ... ..	II
STATIONARY ... ..	VIII
STEAMSHIPS—N.Y.K. Line ... ..	Outside Back Cover
TEXT BOOKS ... ..	XII
TYPEWRITER RIBBONS... ..	XIII

# Kyo Bun Kwan

## STATIONERY

The C.L.S. Writing Pad (Linen Paper) 4.3×6.7 (100 Sheets)	. . .	.35
"    "    (Bond Paper) 4½×7.3 (100 Sheets)	. . .	.30
"    "    ( " " ) 5½×8.8 (100 Sheets)	. . .	.40
"    "    ( " " ) " Lined (100 Sheets).	. . .	.45
"    "    (Linen Paper) 6.7×8.5 (96 Sheets)	. . .	.70
"    "    (Bond Paper) 6.5×6.4 (100 Sheets) Lined	. . .	.50
"    "    ( " " ) 7.2×9.2 (100 Sheets) Lined	. . .	.70
"    "    ( " " ) " (100 Sheets Typewriter Paper)	. . .	.60
Ascot Linen Paper 6.7×8½ (200 Sheets)	. . .	1.20
Bodiam Deckle Edge Paper with Envelopes	. . .	1.50
Kyo Bun Kwan Chit Pad (25 Sheets)	. . .	.50
"    "    Typewriter Paper (4444) (1 Box 500 Sheets)	. . .	2.50
"    "    "    "    (Hammermill Bond) (1 Box 500 Sheets)	. . .	2.50
Kyo Bun Kwan Typewriter Paper (Thin Paper) (1 Box 500 Sheets)	. . .	2.00
Autocrat Linen Paper White 24 Sheets Paper and Envelopes, Box	. . .	1.50
Eaton's Highland Linen Fancy Lined Envelopes, Box	. . .	1.70
Hammermill Ripple Business Size Paper 120 Sheet in Box	. . .	1.75
"    "    "    "    Envelopes 125 Sheets in Box	. . .	1.75
Autocrat Linen Social Size Paper 78 Sheets in Box	. . .	1.50
"    "    "    "    Envelopes 125 in Box.	. . .	1.75
Charmion Long Size Social Size 24 Sheets Paper and Envelopes in Box	. . .	2.50
Meridore Long Size Social Size 24 Sheets Paper and Envelopes in Box.	. . .	2.50
Flax Wheel Homespun Linen (Correspondence Cards) 24 Cards and Envelopes	. . .	.90
Autocrat Linen (Correspondence Cards) 24 Sheets Cards and Envelopes	. . .	1.50

ESTABLISHED 1859

# New Zealand Insurance Co., Ltd.

HEAD OFFICE: AUCKLAND, N.Z.

---

CAPITAL . . . . .	£ 1,500,000
CAPITAL PAID-UP . . . . .	1,500,000
RESERVE . . . . .	1,150,943
TOTAL GROSS ASSETS . . . . .	3,125,915
LOSSES PAID TO DATE . . . . .	20,500,214

---

The company transacts all classes of

## FIRE AND MARINE INSURANCE

throughout Japan and its dependencies

GENERAL AGENTS:

**SALE & CO., LTD.**

No. 14, 2-chome, Marunouchi, Kojimachi-ku, Tokyo

Telephone: Marunouchi (23) 3026 & 3027

# Toyo Otis Elevator Kabushiki Kaisha



*Elevators, Escalators and Hoists*

---

TOKYO: Sanshin Building, Hibiya Park

OSAKA: 1 Nichome, Koraibashi, Higashi-ku



New Office Buildings for  
 THE CHRISTIAN LITERATURE SOCIETY  
 and  
 THE AMERICAN BIBLE SOCIETY  
 have been under construction by our hand

Cable Address :  
 "SHIMIZGUMI"

Code Used :  
 BENTLEY, ACME

Tel. Kyobashi (56)  
 4180-4189 5180-5189

# SHIMIZU-GUMI COMPANY

General Contractors

## MAIN OFFICE

No. 1, Nichome, Takara-cho, Kyobashi-ku, TOKYO

## STORAGE, YARD AND MILL WORKS

Shibaura, Tokyo.

Suna-machi, Tokyo.

Fukagawa-ku, Tokyo.

## BRANCHES

YOKOHAMA	...	...	...	...	No. 65, Yoshida-machi, Naka-ku.
NAGOYA	...	...	...	...	No. 18, Nishi-Kowatari-cho, Minami-ku.
KYOTO	...	...	...	...	Senbon-nishi-iru, Shimotachiuri-dori, Kamikyo-ku.
OSAKA	...	...	...	...	No. 2, Nichome, Tosabori-dori, Nishi-ku.
HAKATA	...	...	...	...	No. 21, Shake-Machi, Fukuoka.
KANAZAWA	...	...	...	...	No. 36, Sanban-cho, Soshuku-machi.
HIROSHIMA	...	...	...	...	No. 58, Sarugaku-cho.
NIIGATA	...	...	...	...	Hachiban-cho, Kami-Okawamae-dori.
SENDAI	...	...	...	...	No. 3, Uramon-dori, Daisenji.
KEIJO	...	...	...	...	No. 101, Itchome, Kogane-cho.
DAIREN	...	...	...	...	No. 5, Mayumi-cho.
TAIWAN	...	...	...	...	No. 21, Nichome, Omote-cho, Taihoku.

# THE NICHIO CLUB

A WEEKLY MAGAZINE FOR CHILDREN

Edited by Mr. JIBU OSAKI and Mr. TOYOHICO KAGAWA

Mr. Kagawa's sevenfold classification prevails: namely

NATURE

## WORSHIP

## PRAYER

## BIBLE READING

## HANDICRAFTS

## SOCIAL LOVE

PERSONAL PIETY

Single copy, 2 sen

10 copies postpaid per annum	...	...	...	...	¥ 9.00
------------------------------	-----	-----	-----	-----	--------

[illegible]

30	"	"	"	...	...	...	...	20.00
----	---	---	---	-----	-----	-----	-----	-------

50	"	"	"	***	***	***	***	32.00
----	---	---	---	-----	-----	-----	-----	-------

100 (postage addtl.)	...	...	...	...	...	...	52.00
----------------------	-----	-----	-----	-----	-----	-----	-------

KYO BUN KWAN

*The KYO-BUN-KWAN will receive*

**ORDERS FROM ABROAD** for any Periodical or Book issued in the Far East either in Japanese or European languages.

We are prepared to make search for Rare and Out of Print volumes.

We are Agents for The Asiatic Society of Japan, the Transactions of which are published in English. Eight volumes of the Second Series have been published since the great Earthquake and two volumes of Reprints from the First Series, the stock of which was destroyed in the earthquake.

We are in touch with the Japanese publishing world and will take orders for books on Scientific or Popular subjects printed in the Japanese language.

**BE SURE TO PUT PUBLISHER'S NAME**

*K Y O - B U N - K W A N*

4-1 GINZA 5 CHOME, TOKYO

# AMERICAN RECIPES IN ENGLISH & JAPANESE

Compiled by THE DAUGHTERS of AMERICA in YOKOHAMA.

Every second page in Japanese: Translated by Mrs. Hanayo Kudo (Graduate, Toronto University, Domestic Science Dept.) and Mr. Kenzo Kumagae (Yokohama Y.W.C.A.)

EACH RECIPE in this COOK BOOK has the same number in both languages and face each other on opposite pages.

Great care was taken by the translators to give the exact proportions and directions so that COOK SAN can determine what to do without assistance. No fear of mistakes.

486 Savory Recipes with which Cook San may dish up the ordinary things in the kitchen and have palatable and nourishing food with no additional expense.

Too much is wasted and too many unpalatable things are set on the table when with a few of these recipes a person might save both money and health.

Should you wish Cook San to become more proficient in the art of cooking, take advantage of this opportunity and order "American Recipes" at once.

NEW EDITION JUST OFF THE PRESS.

**Sales Agents: KYO BUN KWAN**

4-1 GINZA, 5 CHOME, TOKYO

FURIKAE 11357

## TEXT BOOKS

Imported from the United States and England.

A large stock on hand.

Besides we are ordering for our customers  
every day.

*Let us know your requirements*

**KYO BUN KWAN**

4-1 GINZA 5 CHOME, TOKYO



Typewriter Ribbons

Typewriter Paper

Carbon Paper

Envelopes

Cards and Announcements Printed

**KYO BUN KWAN**

4-1 Ginza, 5 Chome, Tokyo

# Kingdom of God Weekly

Published by the Kyo Bun Kwan and is the official  
organ of the Kingdom of God Movement.

It is issued weekly and contains eight pages.

Mr. Kagawa is the principle contributor. His  
articles appear weekly.

There are other well known contributors.

Write for terms and other information.

**KYO BUN KWAN** : : **Ando Shippo Building**  
**Ginza, Tokyo**

# New Underwood Portable

## With 4 Bank STANDARD KEYBOARD

This new Underwood is the result of thirty years of typewriter manufacturing. Its fast, easy writing qualities, its strength and durability has made it popular among people in every walk of life.



The new Underwood Portable is equipped with all devices necessary for the convenience of the operator, among which are :

Overhead paper bale	Stencilling device
Back-space key	Marginal Stops
Ribbon reverse	Two color ribbon device
Margin release	Writing-line scale
One-piece line space lever.	

Price : : : ¥190.000

5% off for Spot Cash

UNDERWOOD TYPEWRITER TOKYO AGENCY

**KYO BUN KWAN**

GINZA, TOKYO



# LITERATURE

—with a Purpose.

	TITLE	AUTHOR	PRICE
1.	<b>Kindai Bunmei to Kirisutokyo</b> (Translation of Niebuhr's, Does Civilization Need Religion)	Kurihara	¥1.00
2.	<b>Iesu no Suikun</b> (The Teachings of Jesus)	Murao	¥1.00
3.	<b>Kyuyakusho no Yurai</b> (Introduction to the O.T.)	Watanabe	¥1.00
4.	<b>Shinyaku no Jidai</b> (The N.T. Age)	Matsumoto	¥1.00
5.	<b>Iesu no Shukyo to Marxism</b> (Marxism and the Religion of Jesus)	Imanaka	¥1.00
6.	<b>Kyuyakusho no Utopia Shiso</b> (Utopian Ideals in the O.T.)	Watanabe	¥1.00
7.	<b>Ai no Shinyaku</b> (The Gospel of Love)	Murao	¥1.00
8.	<b>Gendai Kagaku Shiso to Kirisutokyo</b> (Translation of Streeter's, Reality)	Murao	¥3.50
9.	<b>Iesu</b> (Jesus)	Honda	¥1.00
10.	<b>Kindai Kirisutokyo Shiso Shi</b> (Translation of McGiffert's, The Rise of Protestant Thought Before Kant)	Kurihara and Ariga	¥5.00
11.	<b>Nihonjin no Mitaru Kirisuto</b> (Christ as Seen by Japanese)	Matsumoto (Editor)	¥1.00
12.	<b>Kagaku, Tetsugaku, Shukyo</b> (Translation of Streeter's, Science, Philosophy and Religion)	Murao	¥1.00
13.	<b>Kagaku to Miezaru Sekai</b> (Translation of Eddington's, Science and the Unseen World)	Chiba	¥1.00
14.	<b>Seinen Shido no Genri to Jissai</b> (The Principles and Practice of Youth Leadership)	Suzuki	¥1.00
15.	<b>Gendai Shin to Yushin Shiso</b> (Translation of Horton's Theism and the Modern Mood)	Takamatsu	¥1.00
16.	<b>Shin Shakai Kensetsu no Tame</b> (Rauschenbusch' Prayers of the Social Awakening—Just off the press)	Kurihara	¥.80

**Kirisutokyo Shiso Sosho Kankokai**

(Library of Christian Thought and Life)

Office: 404 Y.M.C.A. Building, Kanda, Tokyo



編輯者 東京市京橋區銀座七丁目一ノ五  
印刷者 東京市芝區愛宕下町二丁目卅一番地

マレー、  
ウオルトン  
明 字 時 藏

發行者 東京市京橋區銀座四丁目二番地  
印刷所 東京市芝區愛宕下町二丁目卅一番地  
エス、エツチ、ウエンライト  
明 字 プ レ ッ ス 社

# TRANS-PACIFIC ALL YEAR ROUND TRIP FARES

*Between Yokohama and a Pacific Port  
of U.S.A. or Canada :*

FIRST CLASS . . . G\$ 499—G\$ 542  
CABIN CLASS . . . G\$ 450

(Available for twelve months)

## SUMMER ROUND TRIP FARES

(June to August, 1932)

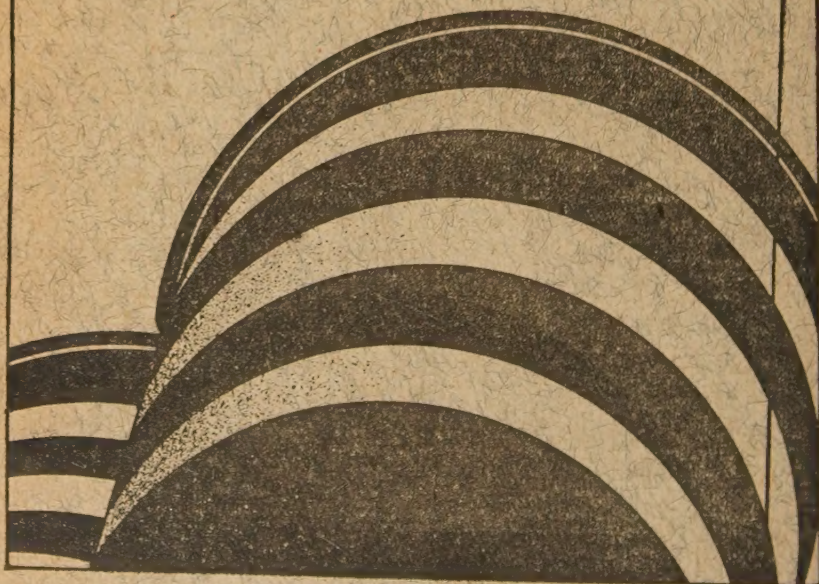
*Between Yokohama and a Pacific Port  
of U.S.A. or Canada :*

FIRST CLASS . . . G\$ 427—G\$ 465  
CABIN CLASS . . . G\$ 375  
SECOND CLASS . . . G\$ 285  
TOURIST CABIN . . . G\$ 195 G\$ 240

MISSIONARY RATES ARE QUOTED

Particulars on Application

# N. Y. K. LINE



昭和七年七月八日  
發行

(每年四回發行)